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THE

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American Board of Commissioners for Foreign Missions.

Shanghai Mission.—China.

LETTERS FROM MR. BLODGET, NOV. 24, 1860, AND JAN. 5, 1861.

Tientsin.

Two letters from Mr. Blodget have reached the Missionary House at the same time, though one was written six weeks earlier than the other. Both are dated at Tientsin, at which place, when the first was written, he had "taken up his quarters in the temple of the Queen of Heaven, in a little room in a quiet corner, though the temple itself is located in the busiest part of the town." This is a large, commercial city, the port of Pekin, and about seventy miles south-east of that place. Mr. Blodget's health was considerably improved. A few days after he landed he "commenced preaching before breakfast in the morning, in various parts of the city," grateful for being "permitted to enter this newly opened field," where he found not only pagans but Roman Catholics, and also "Mohammedans in considerable numbers." Respecting the city and his reason for going there he writes:

I ought to say a word in regard to my coming to this city, in the province of Chihli, rather than going to Chi-foo or Tung-Chow in Shantung. This latter place has the advantage as a residence. It is in a mountainous region, bordering on the sea. I doubt if a more healthy or delightful location is to be found in China. Tientsin, however, has the advantage as a centre of missionary operations. It is in the middle of a populous province near Pekin, and affords facilities for locomotion in every direction, by its canal and rivers. Tung-Chow is a promontory, and one must ride over its mountains on horse-back. Here he might be in his boat for months, and not reach the end of his travels.

I judge this to be a *healthy* region. The army enjoyed wonderful health. The plains are very dry, and they are not drenched at every tide by water, pouring in through numerous canals and water courses, as at Shanghai. I *think* also, that the long rains we experience there do not prevail here. Besides, we have access to the immense region on the north-west. Already I hear the people speak of the country of the Mongols, beyond the 'wall of ten thousand li,' where the grass grows tall, and immense flocks of the finest sheep, and herds of cattle, and great numbers of horses, asses, mules and camels are reared. To those regions also we will hope to penetrate in due time.

The Place should be Occupied.

I feel prepared, on the whole, to urge the Board to establish a mission station

in Tientsin. * * * I confess there are some barren plains about the city, and mud-walled houses and filth and dirt within it, which might dishearten romantic adventurers. But missionaries of the gospel ought not to be such. If a wide field of usefulness is sought, immense multitudes of our fellow-men who have never heard, and who have no one to preach to them the gospel; if the centre of authority and influence and heathen power in Eastern Asia is sought, it is here, and in the region to which this station is the port of access. I would then urge the Board to establish a mission here, and to send two or three families at once, and two more after a lapse of six months.

Feelings of the People.

This city is now garrisoned by English and French troops. They reside in public buildings, in temples, and in the dwellings of the rich whom they have dislodged. In general, great care is taken to treat the people with justice and kindness. Rents are paid for all private houses, and supplies purchased at equitable rates. Last Sabbath a subscription was proposed to the English forces for the benefit of the poor among the Chinese, to be distributed at the approaching Christmas festival. The people on their part seem favorably disposed, and bring in supplies in abundance. One may travel in every direction with impunity. The Mongolian forces (there was no Chinese army engaged in the war) have all vanished from this region.

Productions of the Country Around.

The country around produces wheat, rye, millet, Barbadoes millet or "raw liang," Indian corn—both white and yellow; a species of rice, inferior to the rice of the south; a species of cotton which grows in cold climates – excellent in quality but not grown in great quantities; and great varieties of peas and beans. Apples, pears, peaches, persimmons, walnuts, chestnuts, dates, and most delicious grapes, abound in this section. The sweet potato, and all the ordinary kitchen vegetables except the Irish potato, are raised in abundance, and are of better flavor than the same in the South. Sheep, which are remarkably large and fine looking, are brought in large flocks from beyond the great wall, and sold at very low rates. The cattle appear much like those of New England. Horses, asses and mules abound, as do horse-carts and ox-carts, and truck-teams of a certain kind; also the immense Chinese wheelbarrow, to which an ass is sometimes fastened by ropes, to help it forward. Horses, mules, asses and oxen are attached promiscuously to the same cart. We may see a strong ox between the thills, an ox, horse, or mule before him, "tandem," and on either side of these, one or two asses, mules, horses or oxen, as the case may be, each drawing by itself, by ropes attached to the axle-tree, and in the case of those before, passing through rings of iron at the end of the thills. The number does not often exceed six in one team. Roads for riding and driving, lead out in every direction.

Timely Arrival—Pekin may be Open.

I have come at a favorable time. There is a disposition, on the part of quite a number, to inquire into religious things. Some have met together, at my own room, to receive instruction. One of these, who was baptized in infancy by the Roman Catholics, drew out from his bosom, one day, a copy of the New Testament, in Mandarin colloquial, which he kept and read as a hidden treasure. It was translated by Dr. Medhurst and printed at Shanghai. He had obtained it from a man on board a junk who had visited that city. Individuals from time to time appear who have been at Shanghai and heard preachers there, and who know many things we teach. There is a wide and effectual door opened, both in Tientsin and in all the surrounding towns. Nay, I believe Pekin itself is

open to-day to preachers of the gospel. I cannot desert this field to go there, but were this place supplied, I should feel called upon to consider the question of removing there at once. Just now missionaries are received here with a degree of good-will which ought to stimulate many to enter the field. Twenty laborers would find ample employment. If I thought it would answer any purpose to suggest it, I would say two or three missionaries with their wives *immediately*, and two more at the expiration of six months.

Opinions at a Later Date.

In his second letter, after having been for some weeks laboring in and exploring the city and the surrounding region, Mr. Blodget further urges the immediate occupation of that field. That it should thus be occupied he regards as "due to the heathen," "due to the Lord and Head of the Church," "due to the Board itself, as a matter of Christian policy," "due to the mission at Shanghai," and "due to other missionary societies." He had received several liberal contributions from English officers and others there, for procuring a Christian chapel. "There is," he says, "a small company of Christian officers and soldiers who meet here daily for prayer or reading the Scriptures. We propose to observe the week of prayer." "A sum of $700 or $800 was raised in the army as a Christmas offering for the Chinese poor."

The providence of God has opened to us an extensive and very interesting tract of country in the regions beyond those yet occupied by Protestant missionaries. It embraces not only the city of Tientsin, and the surrounding towns, but the city of Pekin—the great stronghold of heathen power yet remaining on the earth—and the province of Chihli and Shansi, and the regions of Inner Mongolia. A port of access and residence is opened to us, which, if less inviting in its exterior and general appearance, nevertheless affords the protection of Christian powers, opportunities of frequent communication with the churches which send us forth, and a climate which, so far as we can judge by our present experience, is adapted to those of European descent. There has been very little rain, scarcely ten days of rainy weather, since the first of August. The air is cold and bracing. The river and canal are blocked up by ice. Into this field, I beg that laborers may be sent without delay.

I should mention to you, that without doubt the English, French, and American Ambassadors will go to Pekin in the spring, and that it will not be difficult at that time for one or two missionaries to go there, or after that to reside there. The Roman Catholic and Greek churches already have their representatives in that city, and it is to be hoped there will be Protestant missionaries also, who will go there the present year.

Fuh-chau Mission.—China.

Semi-Annual Report.

The following extracts embrace the more important portions of the semi-annual mission letter from Fuh-chau, exhibiting the present state of the mission work there, and the views of the brethren, to some extent, as to future prospects.

Preaching and other Labors.

We rejoice in being able to report that we have continued to prosecute our labors as heretofore, in undisturbed quiet. There have not been wanting wars and rumors of wars in most directions about us; but through the goodness of God we are still at our posts, going out among these heathen multitudes, and breaking to them the precious bread of life, with none even to question our right so to do.

Our labors in preaching have been continued in the suburbs by Messrs. Peet, Doolittle and Baldwin, residing at Ponasang, and in the city by Mr. Hartwell, who still resides in a house rented of the English Church Mission. Mr. Woodin has commenced active labors. He has a Bible class at the church on Sabbath mornings, consisting of some of

the native Christians and individuals connected with our mission families. He has also commenced street itinerancy, going out with a native helper to talk with the people and sell tracts.

There is nothing special to report in reference to the sale and distribution of books, except that over 2,000 copies were distributed to students from other parts of this prefecture at the examination for the first literary degree.

Aside from ordinary street and village itinerancy, two heën cities in this prefecture (Tiong-loh and Lieng-kong, distant repectively 15 and 22 miles) were visited during the summer by Messrs. Doolittle and Woodin. The brethren were well received by the inhabitants, and preached and sold books in the streets free from interruption.

Some effort has been made, during nearly four of the six months, to give special instruction to some of the native brethren, with a view to increasing their fitness as helpers in our work. The class has been under Mr. Hartwell's care, attending a theological exercise on Tuesdays, and a Biblical exercise on Thursdays.

We continue to feel encouraged by the attention given to our preaching and instructions. It sometimes surprises us that a people so wholly given to idolatry and the service of Satan, are willing to listen so attentively and so long at a time, to the soul-humbling doctrines of salvation. We cherish the thought that a mere curiosity, or desire to while away a leisure hour, will not wholly account for this fact in the case of many among the people. The Spirit has not yet been poured out, to convert multitudes of souls, yet we believe that he is condescending to visit this people, and by his milder influences awaken them to some conviction of the truth. We do not labor in vain; the Lord is indeed with us.

The Church—Candidates.

The native church under the care of the mission consists of thirteen members in regular standing—eight males and five females. Of the thirteen, three have been received during this half year. There have been connected with the church, since its first organization, in 1857, *four* others, (of whom one has been excommunicated and one suspended, and two have died,) making the whole number of baptized adults, (including one who died previous to the organization,) eighteen. Five of the male members are competent, from their knowledge of the gospel, to act as native helpers. Four of them are at present employed in that capacity by the mission, and all at times exercise their gifts as teachers of the truth, on the Sabbath and other occasions.

We have now three candidates for church membership; and there is another individual, of some respectability, who diligently attends our meetings. He is called Sing Sang (teacher) by the native brethren. He professes an interest in the truth, has prayed with the brethren, and gives considerable evidence of sincerity, yet he does not offer himself as a candidate for baptism.

We are still compelled to report want of success in securing places for residence and chapel within the city walls.

Prospects for the Future in China.

Among the specifications of the "Pekin Convention," is one making Tientsin a cousular port. Provision is also made in the treaty of 1858 for the prospective opening up of the great river Yangtsz to foreign trade and intercourse. The results to the cause of Christ, of these provisions, if carried out, will be of incalculable importance. But we must yet wait. We cannot foresee with any certainty the course of events. The Government is extremely weak; the rude shock it has received may prove its deathblow. The native rebellion, which has been encroaching on the Imperial power for ten years past, may now gather more force, and ride on this wave from the west to greater dominion. We do not

expect any speedy change for the better to the cause of Christianity, though such a change is not impossible. It seems more probable that we shall be obliged, for some years at least, to hold fast to what we have, and patiently wait for enlargement. In the mean while, the Christian church has an open door of access to some tens of millions in China. She will need enlargement in her own aims and plans of benevolence, to keep pace with the rapid steps of Providence.

In a postscript Mr. Baldwin says:

Since the preparation of the above letter, I have noticed particularly an article in the "Convention" of Oct. 25, 1860, between the French and Chinese. I will quote most of it, and you will perceive at once, that if the "favored nation" rights are extended (as usual) to others, France thus opens China fully to the world. "All such as indiscriminately arrest [Christians] shall be duly punished; and such churches, schools, cemeteries, lands and buildings, as were owned on former occasions by persecuted Christians, shall be paid for, and the money handed to the French representative at Pekin, for transmission to the Christians in the localities concerned. It is, in addition, permitted to the French missionaries to rent and purchase land in all the provinces, and to erect buildings thereon at pleasure."

Such is the wording of the English translation. We have not seen the article in the Chinese character yet.

Micronesia Mission.

EBON ISLAND.

Letter from Mr. Doane, September 4, and November 17, 1860.

If the reader will endeavor to place himself, in imagination, in the position of the writer, as he looks at the statements of this letter—appreciating the character of the rude and degraded people among whom this brother has been laboring, and considering how little there has been to cheer him in his work, aside from the love of Christ glowing in his own heart—he will be likely to find himself sympathizing in that writer's joy, as he notices such increased interest in the school, and especially, on the part of some, the newly-developed, professed love for the truth, and desire to follow Christ.

Brightening Prospects—The School.

I am happy to say that the state of things among us is of the most interesting character. Our school has been in what I call successful operation for about three months, and has progressed as encouragingly as we could ask. Three months since, we had what we called a permanent attendance of about fifteen scholars; but now we have a daily, regular attendance of thirty, and from that number to sixty. And the interest manifested by the scholars is most pleasing. I see nothing like giving out. We teach three hours daily, from 9 o'clock to 12, and during these hours of study we have no difficulty in securing the attention of even the youngest learner. The more advanced read and re-read their book; and much of it is committed to memory. After reading some two hours, they have their slates and pencils, and this new exercise is apparently as interesting to them as if it were mere pastime. They write the lessons in their books, and the names of one another, with real delight. The youngest writer in his A B C, will crowd his slate with these lessons, and then run with it to his teacher to get his approbation, as much pleased as I ever saw scholars. In geography, reciting from a map, the interest is deep. But interest does not stop here. Out of the school there is, in some form, about as much study as in it. Children playing on the beach are writing their names, or simple words from their books. I have gone down to the beach, and found it, where children had been playing, either by day or in the moonlight evenings, all written over with names. And during almost all the hours out of school, through the day and evening, our house is not a little thronged with scholars, writing on slates

or reading. Many youth drop in, in the evening, and stay as long as we allow, reading and writing. Our little printing-office, too, is the scene of like interest. There are many faithful type-setters there, and the sheets printed are read over before the ink is fully dry upon them. So it is on the canoes, sailing; words are given out by one and another for spelling, and whole pages of our book are repeated, or, as if set to regular music, are sung with real gusto. Such is the interest about our school, and as I have remarked, I see nothing like flagging. Indeed, those who have read our primary book till they are quite masters of it, ask, not if they may now stop their study, but what they shall do for more reading? We are about printing portions of the Gospels for reading-lessons.

Religious Interest.

But I have other interesting statements to make. Our blessed Master, I cannot but feel, is really with us. A young woman, a domestic in our family, is giving us all the evidence of having been born again that we could ask for. Among the pleasing facts in her life, is a deep love for her own people, with desire to bring them to Christ. She is frequently, through the day, faithfully dealing with some native friends. On the Sabbath, after our meeting, she gathers in our canoe-house some twenty-five or thirty of her own sex, and tells them of her love to Jesus. A native boy, a youth, who fled from *Mille* some two years since, gives very good evidence that he truly loves Jesus. Another youth, who was a domestic in Dr. Pierson's family, professes to love Him, and his conduct, so far as I can see, is correct. A young married couple also, both of much promise, both good scholars, say they love the Savior. We hear of their having regular worship in their little family, and there is much in their daily conduct that is pleasing. And with these is still another young man, who says he has given his heart to Christ. His walk, too, is quite exemplary. He often speaks of being a missionary to some of the Radak chain of islands, as he is a native of that section of our field.

All these six cases are, to us, very cheering evidences that the Lord is with us. I do not, you will understand, look upon all these as yet new creatures in Christ; but I have no doubt they are being taught of him, and cannot but feel that most of them will give true evidence that they are his.

Prayer Meetings.

You will be pleased to learn, also, that the community about us seems to me much moved. Our Sabbath congregations are not only good, but through the week we have some religious exercises, and many attend with much apparent interest. Shortly after the departure of Dr. Gulick, as we felt quite lonely in our Wednesday evening prayer-meeting, we thought we would invite the few whom we have mentioned, that we might more thoroughly interest them. Our invitation was not only accepted by them, but our house was crowded by other young people, and now that evening for prayer is known as the meeting-evening, about as well as the Sabbath. Our usual attendance is from thirty to fifty, and we thus have the opportunity to preach not on the Sabbath only.

The first Sabbath evening in November, we appointed our missionary meeting, for the purpose of giving these youthful inquirers some knowledge of heathen lands, other than their own. The attendance, owing mostly to the notice not being well understood, was small, but no doubt we shall have full houses hereafter.

Another interesting fact is, that at evening prayers we have our room nearly crowded. So many attend, that we make the service mostly native, at least praying and singing with them in their own tongue; and we often take

occasion to make a few remarks, which are listened to attentively.

Later Intelligence—Continued Interest.

No opportunity having occurred to forward his letter, Mr. Doane wrote farther, under date of November 18, saying:

I am now enabled to add some other interesting facts respecting what we cannot but feel to be a work of grace going on at this island. All that I have said before of our school, of our Sabbath meetings, of our weekly meetings, and of the few of whom we have hope, still continues true, and I am happy to say, largely added to in interest. The little band I have mentioned as being interested in Jesus as their Savior, has been within a few days nearly doubled. Having good evidence that that band of youth were really in earnest in trying to serve Christ, I felt disposed to bring what might be called their silent profession to a more definite point. Accordingly, after some private conversation with a few of them, I invited them to my house last Friday evening, the 16th inst., that we might form a little company of the friends of Jesus. I made the meeting as informal as I possibly could, so that if there were those whom I had not invited, and who yet wanted to be followers of Christ, they might not feel slighted. I stated to the company my object—that I wished to bring them together once a week for *instruction* and for *prayer*. I wanted them to form a class, to be known as those who had given up serving Satan, and now desired to serve Jesus. In this way, I told them, they could be taught, and we should know how true their hearts were. As four were present who had told me they had left all for Christ, I called upon them to pray in the course of the meeting, and you hardly know what joy was mine, as I listened to their prayers. The *fact* that they prayed was *melting*, and their petitions were instructive. I felt, surely the Lord is with us. But I could not help often asking myself, Is this a reality—and are these hearty and sincere? I was constrained to say, affirmatively, all this is even so. As we were about closing our meeting, I took down the names, not only of the four persons I had first spoken to, but of five others, who gave their names, as wishing to love Jesus and join our company. I hear there are others still to join us. May these all be truly led of the blessed Spirit.

Syria Mission.

BEIRUT.

Letter from Mr. Jessup, February 20, 1861.

Mr. Jessup well feels that the churches at home should know of such "tokens for good" in Syria as are noticed in this letter. In and over all commotions, convulsions and revolutions—there, here, and in all the world—God reigns. He sees, though we see not the end, and out of all he will bring good to his people and his cause.

Political Affairs—Present Governor of Lebanon.

The political horizon is still dark and uncertain; but after all, what have we to do with the *political* concerns of Syria, so long as God remains on the throne. He will surely govern Syria still, and govern it well, whatever men may do or fail to do. We cannot be too careful in drawing conclusions from what has already happened. It is easy to be mistaken when the whole social fabric is undergoing radical and violent changes, yet I think I can discover some very bright features in the present and prospective condition of this people. There are various tokens for good which encourage our hearts, and which the churches at home have a right to know. A most important step towards religious liberty has just been taken in the darkest part of Mount Lebanon, that which lies between Beirut and Tripoli. The present Governor is Yusef Keram, a man born in Ehden,—from which place two

different American missionaries have been violently expelled,—trained under French influence, and while a rigid Romanist yet somewhat Europeanized. He differs from the majority of the Maronites in Syria in that he has *studied the Bible* for many years, and it has been said that he has some regard for the Sabbath. He has been clothed with office by Fuad Pasha, and is beginning to exert a wide influence.

An Important Edict.

We have just learned a fact, which is as surprising as it is gratifying, with regard to his course as Governor. He has issued an edict to all the Maronite clergy, from the Patriarch down to the parish priest, *absolutely forbidding all future interference, on their part, in civil and political affairs.* This edict, undoubtedly originating in a source higher than Yusef Keram, and savoring strongly of Napoleonic inspiration, has struck a blow at priestly domination in Syria from which it can never recover. It is said, that when the notorious Bishop Tobia, of Beirut, read the edict, he trembled; and well he might, for there will be little left to the clergy when they are shorn of their *political* strength. Their intermeddling in politics, and in suits at law among the people, has well nigh been the ruin of the land. It has furnished them with the means of oppressing the poor, and clothed them with almost resistless power in the prosecution of inquirers after the truth. Now, that prerogative is gone, and let us pray that it may never return. The fact that such an edict is issued while the French army is here, and through a man who is well known as a French protege, indicates at least that the French will not be violent opposers of reform among the nominal Christians of Syria.

A Promising Innovation.

Another fact worthy of note is that the Pope, through the leading Maronite clergy, has given permission to the people to eat meat in Lent. This is a radical innovation for Syria. Ten years ago the Maronites would as soon have thought of denying the Pope as of violating the great fast. Now it is openly proclaimed that any one can eat meat who will *pay four cents a day for the privilege!* This proclamation has opened the eyes of multitudes. They even venture to argue the point with their clergy. They say, "If the violation of the fast be wrong, the payment of four cents cannot make it right; and if it be right, why pay for the privilege of doing right?" And so they refuse to pay the money.

Religious Services—Full Congregations.

The Sabbath congregations in Beirut and vicinity are larger than usual. The Beirut chapel was over-crowded last Sabbath, and Mr. Bliss reports one hundred and eight persons, in all, present at his services on that day. A similar state of things exists in connection with the Abeih and Sidon stations. The Beirut Sabbath school numbers one hundred and fifty scholars, and the interest is increasing. On Wednesday evening I have a Bible class, which is attended by nearly fifty young men, and Mrs. Jessup has a class of twenty-five Hasbeiya women on Wednesday afternoon. Our Irish Presbyterian brethren, who are temporarily in Beirut, whither all their Damascus Protestants have fled for refuge, maintain one service on the Sabbath, in the eastern extremity of the city, at a different hour from that of our services. Rev. Mr. Robson assists us occasionally in the Arabic services, and Rev. Mr. Crawford takes his turn in the English preaching.

Encouragement in Schools.

The number of children and youth now under Protestant instruction in Beirut is larger than ever before. In our schools there are 115 boys and 115 girls—230 in all. In the orphan's home, of the Prussian Protestant deaconesses,

there are 122 girls, and in the school of Mrs. Bower Thompson, an English lady, who is laboring for the sufferers from the war, there are 100 girls and 65 women. In addition to these, Miss Watson, an English lady, has about twenty girls under instruction, making the whole number daily receiving Protestant instruction to exceed *five hundred.* Would that we had the means to enlarge still more in this department, now that the providence of God seems opening the way to the entrance of light among the people, but alas! the financial condition of the Board at home warns us that retrenchment must still be our rule; and we fear lest our two most important schools, the male seminary, and the female boarding school, shall continue suspended for an indefinite period.

Increased Effort Called for.

We feel already the need of more men and more means. The soil of Syria has been furrowed by the ploughshare of God's righteous judgment, and he is calling upon us to rise up and sow the good seed of the Word. If we are faithful, we may hope in due time to reap a harvest of good to the glory of his holy name; but if we neglect the present opportunity through want of men and means, the enemy will not be idle. Voltaire's works are eagerly sought by the multitudes of young men who are now learning the French language, and the transition is but too easy from the extreme of superstitious submission to priestly tyranny, to the other extreme of skepticism and infidelity. May the Lord give us strength and wisdom to fight manfully against this most ruinous tendency among our young men; for if French infidelity is to displace Romish credulity, the last state of this people will be worse than the first.

In view of the amount of labor to be performed, and the growing importance of the work there, Mr. Jessup, while still retaining his formal connection with the Tripoli station, is to remain at Beirut until the autumn.

Mission to Central Turkey.

AINTAB.

Letter from Mr. Coffing, January 15, 1861.

Tour in the Taurus Mountains.

In this communication Mr. Coffing gives a very full and interesting account of a tour among the Taurus Mountains, "to the west of Marash and north of Adana and Tarsus." The mission had felt "that the large number of Armenians in Adana should no longer be left without a missionary; yet the summer heat of that place is so long and intense, that it was supposed missionary families could not long endure it;" and one special object of the tour was to ascertain whether there might not be found places in the mountains "where missionaries spending the winters could find a cooler climate and plenty of work in the summer." The narrative must of necessity be greatly abridged for the pages of the Herald.

Mr. Coffing left Aintab, Sept. 20th, accompanied by Mrs. Coffing and deacon Sarkis, of the Aintab church, going first to Marash, and started from there, Sept. 25th, "across the mountains in a north-west direction, for Hadjin." He writes:

That afternoon we rode two hours, and encamped near a bridge, that crosses the Jihan. One hour in the saddle the next morning took us over the bridge, to ground that had never yet been traveled over by any missionary; and eight hours more, over a romantic road, the last four hours up a little mountain stream called Kurk Gechid—*forty crossings*—brought a part of our company to a small Moslem village, called Koordlar, near the top of a prominent mountain, almost west from Marash. We were now about five thousand feet above the sea. It was not yet sun-down, and the view about us was most beautiful—hill upon hill, and mountain upon mountain, all clothed with pines and other evergreens, except here and there a higher peak, that shot up its gray head above the forests and little vineyards on its slopes. The scene contrasted so beautifully with the naked chalk hills we had just left behind us at Aintab, that we

did not cease looking at it till the curtain of night had cut off the view. The air, too, was very pure and bracing, as compared with the hot air of the Marash plain, which we had felt only the day before.

Several villages of Armenians are spoken of in this vicinity, "presenting a fine field for the Marash Home Missionary Society." Leaving Koordlar they spent the next night at Geben, "where there are one hundred houses of Armenians and forty of Moslems;" and the next day passed "the old castle to which the last king of the Armenians is said to have fled from Sis."

That day we rode ten hours without seeing a single village, or a human being, except those of our own company, till after dark, when two or three mountaineers coming near, took us to be hostile Koords, and fled. Our road all day led us along high mountain ridges, across little open table lands, and through thick forests of magnificent pines. The views from some of the ridges we crossed were grand and beautiful beyond description, and at times so extensive as to embrace a circle of mountain peaks more than two hundred miles in diameter. One bold peak, higher than the others, appeared to the north-west, and did not seem far from us, which we afterwards learned to be Mt. Argæus, near Cesarea, more than one hundred miles distant. Then the smaller mountains and hills, and the deep ravines between them, all covered with pines, hemlocks, and other evergreens of the fir species, made the scene a most lovely one. We were delighted all day with its changing views.

That night they pitched their tent by a little stream of pure water. The next day they rode through Hanchar Darase—Dagger Hollow—"a most frightful piece of road," said to be impassable in the winter, and in three hours more, "in all thirty-eight hours from Marash," they reached

Hadjin.

Both the situation and structure of Hadjin are peculiar. It is in the middle of the Taurus range, about equally distant from Marash, Cesarea and Adana; and though high up in the mountains, not less than three or four thousand feet above the sea, it is built in a deep valley between two high hills, on a low tongue of rock belonging to a third hill. It is so deep down, that the sun did not rise on the place in the mornings while we were there—which was about Oct. 1—till half-past seven o'clock; and it disappeared behind the western hill about four o'clock in the afternoon.

There is water enough to turn mills on both sides of the tongue of rock on which the town is built; and at the lower end of the rock the two branches flow together, forming a considerable stream; but there is no water in the town itself. All the water used is carried up by the women, on their backs, in large copper vessels, from these streams. The hill sides along these streams are very steep, but are covered with vineyards. On the tops of the hills, and beyond them, in more level spots, are fields of wheat and barley; and on the still higher mountains around, are the summer pastures of the people. The place is in the midst of a wild, rocky, and generally poor region. There would seem but little in the value of the soil to warrant the building of a town or city there.

The town is very compact and very filthy, the houses without courts or yards. There are three churches, and on the hill side near the town, an old monastery. Mr. Coffing says: "There are not less than 1,700 houses in the place, averaging three or more families to a house; and we are convinced that there are *at least* 20,000 *souls there; all Armenians*, except 300, or 400 Turks." The Moslem Governor of the place, Kozan Oghloo, whose palace is six miles below the town, and who is understood to pay little attention to the authority of the Sultan and to be virtually independent, it was supposed would oppose the introduction of the gospel. He was visited by the brethren, however, expressed a desire that they should remain, and said he would give a place on which to build a house. When asked what he would do in case some of the people should become true Christians and persecution should arise, he replied that he would see that the Sultan's

decree respecting religious liberty should be respected.

The people of Hadjin are said to be exceedingly ignorant and "miserable, even for Turkey. Their country and town are poor to begin with; they are oppressed by their governor, who does not hold himself responsible to any body, but are still more oppressed by their own head-men." Yet they are "simple-hearted, and apparently very religiously inclined," in their way; in these "respects resembling the Marash people." They are very industrious, "work being with them a necessity, for they must work or starve;" but "intemperance is a common vice."

Is it Open for the Gospel?

Respecting this place as a field for missionary effort Mr. Coffing writes:

Can the gospel enter there now? We believe it can, and feel that it should be sent there at once. There is reason for this conclusion in the simple-hearted and religiously disposed character of the people. And there is already more of the truth in the place, and more of a desire for it, than appears on the surface. Some of the men who spend their winters in other places have become somewhat enlightened, and know very well what Protestantism is. A few have obtained entire or partial copies of the Scriptures, and are accustomed to read them in secret.

We were there five days, and had free access to the people. Many came to our tent, both by day and by night, and seemed interested in the truth. Sarkis and I went also to their shops and houses, and talked freely with them, no one except those whose policy it is to keep the people ignorant and enslaved, saying a word against us, and they not openly. Many women also came to our tent, to Mrs. Coffing, and listened attentively to all she had to tell them, and especially to portions of Scripture which she read and explained to them. It will be a happy day for many of these women, when the gospel is openly preached there.

The night before we left, a sort of deputation, from fifty or more persons in town, came to our tent to ask us to remain, or to send some other missionary soon. This they urged for two reasons; 1st, with the hope of finding deliverance from the oppressions of their own head-men, and governor—and, 2d, from *a desire to receive the truth.* The place is "white already to harvest." Who shall thrust in the sickle, and *when?*

In the mountains about this place, and under the same governor, there are about a dozen villages of Armenians. If the gospel once gets fairly into Hadjin, it will soon reach all these. They contain a population, in all, of about twenty-five hundred souls.

From Hadjin the company "traveled two days, over steep mountains, in a south-west direction, to Beilan village, to see another Kozan Oghloo—a cousin of the one at Hadjin—within whose territory are several villages of Armenians and Greeks, and also the town of Sis."

Leaving Beilan, Saturday, they passed the Sabbath—"a day of rest"—at a Moslem village, Yeni keuy. On Monday they reached Yuhali, about forty miles south of Cesarea, and arrived at Nigdeh, October 11.

Nigdeh.

Nigdeh has been occupied as an out-station of Cesarea, and Mr. Leonard of that station gave some account of a visit there, in a letter published in the Herald for August, 1860; but as the place may hereafter assume more importance in connection with the mission work, it seems proper to give here some extracts from what Mr. Coffing says respecting it.

Nigdeh is built on the edge of a narrow neck, which connects the Argæus plain with the still larger table land that extends westward, to and beyond Iconium. It is called four days from Cesarea. I had no means of measuring its elevation, but it cannot be less than 4,000 feet above the sea. Its climate, while we were there, was cool and bracing. We were told that its heat never becomes oppressive, and judging from the robust appearance of the people, the place cannot be unhealthy.

There are fountains of pure, cold water in the town. Its houses are better than

are common in towns of its size. Its market affords plentifully the necessaries of life, and its fruit market is the best I have seen in this part of Turkey. Apples, pears, plums, grapes, &c., are abundant, and all of good quality. Its population is about 10,000 Moslems, 3,500 Greeks, and 600 Armenians. But the Greek villages belonging to Nigdeh—most of them quite near—are very numerous, cannot contain less than 35,000 or 40,000 souls, and some of them seem accessible to the truth. Besides 400 in the town of Bor, there are no other Armenians near Nigdeh; but in a line due southwest from there, are the towns of Aregli, Karaman and Ermenek, all of which contain a greater or less number of Armenians—as does also Iconium, four days' journey west.

The people seemed to us very accessible. We left them with the impression that a missionary there could do a good work, not only for the 1,000 Armenians of that place and Bor, but also more gradually for the 40,000 Greeks of whose territory Nigdeh is the centre, and ultimately, also, for as many thousand Moslems, whom we ought to hope to reach in some way or other. He could also superintend the work among the Armenians in Aregli and Karaman, and perhaps at some other places in that direction.

From Nigdeh to Adana.

The company left Nigdeh on Tuesday, Oct. 16, and passed "along the eastern edge of the high plain stretching from Nigdeh several days' journey westward." After they had rode six hours the town left in the morning could still be seen, and "its cluster of beautiful villages, with all their gardens, seemed drawn together into one city." On their right, about fifty miles distant, appeared Kara Dagh—Black Mountain—near which, they remembered, were "Lystra and Derbe, cities of Lycaonia." Mr. Coffing writes:

Before night we *descended* into the mountains, and encamped on the bank of a little stream—another Kurk Gechid. From Beilan village to Yuhali the trees gradually disappear from the mountains, until they become entirely bare, and the hills and mountains nearest to Nigdeh appear very naked. But here again, little shrubs began to appear, which grew the next morning into respectable pines, covering the high, rugged bluffs of the little river down which our road lay, and those of its tributaries. In many places we were charmed with the wildness and beauty of the scenery. Our road was that which leads through the "Cilician Gates." The particular pass which bears that name, we reached the next day,—a truly wonderful pass,—and for two days' journey a peculiar road, and the relics of different ages and nations observable along it, call up many historical associations, which, mingled with the impressions of its natural scenery, produce an effect on one which can be common to no other place. Paul and Silas must have passed over a part of this same road when they, "Recommended by the brethren unto the grace of God . . . went through Syria and Cilicia confirming the churches," and came the second time to "Derbe and Lystra." Our time in the saddle from Nigdeh to Adana was 38 hours and 15 minutes.

Adana.

Adana is an out-station of Antioch, and Mr. Morgan of that station has visited the place and reported respecting it. (See Herald for June, 1860, page 175.) Mr. Coffing speaks of the large number of Armenians in the place,—"as many as there are in Aintab, if not more, and their number is increasing." Of their character he says, they are "less religiously inclined than those of Aintab and Marash, and much less so than the people of Hadjin." They are "commercial and worldly;" "yet some of them, when once Protestants, are ready to suffer the spoiling of their goods, imprisonment, and all the fire of persecution." There is "no clanship," "every man is for himself; but as respects becoming Protestants, they stand in great fear of each other." They are very ignorant, and cling tenaciously to their old customs. "The women seem a century behind those of Aintab; and yet there are some hopeful signs."

The city is looking up. Its business and wealth are increasing, and more or

less new houses, of a better class than the old ones, are being built every year. The great plain of ancient Cilicia, in the midst of which the city is built, (and not one half of which is at present cultivated,) is of inexhaustible fertility—producing in abundance, cotton, sesame, wheat, barley, various fruits, and vegetables. Cotton and sesame are exported, and lend activity to the business of the place. In short, it presents the rare spectacle, in Turkey, of a *growing city.* In this respect it reminds one of a young city in the West, in which Home Missionary Societies would make haste to lay deep the foundations of gospel institutions. Shall we not have the means of laying them speedily and deeply in Adana?

The climate has a bad reputation; but it has never been found a favorite place for the medical craft, and if we can judge any thing respecting it from a residence of seven weeks, and much inquiry among the natives, the *winter* climate of Adana is not a bad one,—if indeed that can be called winter where snow is never seen, except on the distant mountains, and where frost and ice are rare phenomena, —and the most that can be said against it in summer is that it is *very hot.* The native preacher there—Baron Adadoor—who has a disease of the lungs, finds the climate of Adana better for his health than that of any other place he has ever lived in.

The persecution which has been resorted to at Adana, with the boast of enemies that they "would sink Protestantism," has caused it, rather, "to take deeper root;" but "so long as there is no missionary there," injustice and oppression against Protestants cannot be prevented. Mr. Coffing writes:

To sum up about Adana, I would say, I believe the truth has made much more progress there than the nnmber of open Protestants and church-members would indicate. Its influence is felt widely, outside of these. It has exposed the errors of the Armenians and Romanists, weakened their confidence in their own worship, and impaired their attachment to it. There is a wide-spread conviction that the Protestants are right; that the truth is with them; and many more would come to hear it preached were it not that they stand in such fear of each other. While there, we endeavored to encourage, as well as we could, the little band of brethren; advised them to speak boldly in the markets the truths of the gospel—which it was understood the Pasha, to please their enemies, had forbidden them to do; to visit from house to house, all who would not really drive them away, speaking to them of heavenly things; and to establish a circulating Bible class, holding it from house to house, and asking every body to attend, hoping that, by this means, the *status quo* might be broken up, their fears dispelled, the women and others reached by the gospel, and their congregation increased. Their persevering entreaties for a missionary to reside among them were truly affecting. Mr. Morgan, who understands well the wants and claims of the place, having faithfully worked it as an out-station for several years, is of opinion that the time has come for them to have one. And it may be that this is one of the special means which the Lord would now use for the advancement of his work there.

Tarsus—Sis—Return to Aintab.

From Adana the company went to Tarsus, where they found "more inquiry, just now, than in Adana, and more boldness and independence." The Lord's supper was administered to the Tarsus branch of the Adana church, and two new members were received. Sis, interesting to the Armenians as the residence of their last king, and because it has long been the seat of a Catholicos (one of the three) of the Armenian church, was also visited. "It is now a very small town, containing only about five hundred houses;" and the monastery there "has no inmates except the Catholicos and a few half-starved servants who wait upon him." The account which is given of Sis, its monastery and the church connected with it; of the Catholicos and interviews with him; of "that part of the Cilician plain lying south of Sis"—"of great

extent and very fertile"—and the many ruins upon it, the evidence that it once had "an immense population;" and of other places visited on the way back to Aintab, must all be passed by. Mr. Coffing says:

We reached Aintab, December 28, after an absence of three months and eight days, during which time Mrs. Coffing was in the saddle thirty-one days, and I thirty-four. When within a mile or so of Aintab, we discovered many who had come out to meet us—the children greeting us with some of their sweet Sabbath school songs. It was pleasant to hear these little voices again, after traveling so long in a spiritually desert land.

The Field Visited—Shall it be Occupied.

In the whole field here described, there are more than 45,000 Armenians, and as many Greeks, yet in their errors and superstitions; but many of them ready to embrace the gospel in its simplicity, could it be carried to them. And on the same territory there are about 100,000 Moslems. There are nine towns, counting Chai, (ancient Issus,) as one of them—in each one of which there are Armenians enough for a self-supporting Protestant church, and in some of them enough for three or four such churches. *Shall this field be occupied?* We may be met with a difficulty in regard to funds, but what would the churches in America say to the question of funds for one or two missionaries, were this a *home* missionary field instead of a *foreign* one? I do not ask this question because I would have them do less for the work at home—God forbid—but a little more for our, or rather *their* work here. We have retrenched some; but things won't stay retrenched. We cannot stand where we now are; we must expand. The life of our work is in expansion. Such is the order of Providence, and our enemies are many. We must gradually go forward. If we disregard this decree, the little churches already planted here will soon either be smothered or blown up. We must this year begin, at least, to give the gospel to these one hundred and ninety thousand souls.

More Recent Intelligence.

In a postscript to his letter, dated February 14, Mr. Coffing says:

Recent intelligence from Adana is very encouraging. The circulating Bible class started there, soon increased to about one hundred—so many that they could not all get into one room, though they selected the largest rooms of the many houses to which they were invited every week. Its success has resulted in the starting of another class, so that now there are two, the one conducted by the teacher of the school, the other by Rev. Baron Adadoor. The audience on the Sabbath has increased till it now embraces more than twice the number mentioned in my letter, there sometimes being nearly one hundred adults present; and among the constant attendants now are more than a dozen women. The wife of the head-man has declared herself a Protestant. Baron Adadoor, and the little church, are much encouraged.

In Tarsus, too, there has been the same degree of increase in interest and numbers. Deacon Sarkis writes, that he is kept busy from morning till late at night, talking with inquirers. About forty now attend the Sabbath services, and sometimes more. The priests are very angry, but cannot stop the work. Two men have been dismissed by their partners in business, because they became Protestants and would no longer deceive purchasers, but they stand firm.

A school of fourteen scholars has been commenced, those sending their children to it paying a part of the expense. They wish Deacon Sarkis to stay with them at present, and offer to pay the expense of moving his family from Aintab to Tarsus, that his wife may labor among the women there. There is some excellent stuff in the ruins of that old city.

By-and-by there will be a Protestant church there, exhibiting the faith and zeal of the Apostle to the Gentiles.

MARASH.

Letter from Mr. White, March 9, 1861.

The Religious Interest.

A letter from Mr. White, published in May, gave very pleasing intelligence respecting the religious feeling in Marash. The present letter is no less encouraging, and should call forth songs of thanksgiving, as well as prayers from Christians in America, mingling with those which it would seem have been so often and so fervently offered, and so graciously answered also, at Marash.

You have been informed, in previous letters, that an unusual religious interest was pervading this city. Happy are we to be able to state, that though this interest is now manifested in a more quiet way, it has not in the least diminished. Up to the first of March, the work was chiefly among the Armenians and Roman Catholics. Every night they would meet in the houses of the Protestants, and spend hours, sometimes even till near morning, examining the Scriptures, and comparing them with the corrupt teachings of their own churches. Our young men were very active, laboring both night and day; so much so, that the Catholic Bishop said he could not understand it; that if the young men were paid for thus laboring, the missionaries had not money enough, and if they were not paid, they had a love which he could not understand. Many of his people, however, seem to comprehend it better than the Bishop, and are now regular attendants at our church. The audience, since the first of January, has averaged nearly eight hundred.

The work is now assuming a new form—taking a deeper hold on the *heart*. One evening last week, a Catholic, after hearing a chapter read from the Bible, and a prayer by one of our own young men, was so much affected that he was compelled to leave the room before the exercises could be resumed. Monday forenoons we have devoted to conversation with inquirers, and many have come with tears and sobs, mourning over their wicked hearts.

The chief characteristic of the work, from the beginning, has been *prayer*. It was begun in prayer, and has daily been carried on amid much fervent supplication. Many prayer-meetings have been held every week in private houses, and now the women also, in the various quarters of the city, have begun prayer-meetings of their own.

Methods of the Spirit.

The various methods which the Spirit uses to awaken men are remarkable. Our pastor, a short time since, conversing with a very thoughtless man, asked him if he practiced secret prayer. The man replied that he did not. The pastor for a few moments remained silent, and his *mere silence*, with perhaps a sorrowful look, was the arrow which carried conviction to that man's heart, and he is now in distress on account of his sins. Another was arrested by the suspension of a member by the church. The thought came to him—If this individual is disciplined for one single sin, what must be my condition when I am sinning every day? A third, a young lady, on hearing the invitation given for those who wished to join the church to come and converse, thought within herself—"How often have I heard this invitation, and I am not yet ready." This was the thought which the Spirit used for her awakening, and we trust also, her conversion.

The first Anniversary of the Home Missionary Society of the church, was held Thursday evening, Feb. 28. An interesting report of the work of the past year was read. They have sustained a helper in Kishifli ten months, in Ajemli and Noorfret each, two months, and two colporters a month and a half each. The expense of the whole was 3,000

piasters, 500 of which were given by the women. About five hundred persons were present at the anniversary, and much interest was manifested.

Zeitoon and its People--Prayer Requested.

One great hinderance to our laboring in the villages is the fear of Zeitoon. Many of the large and important villages are near to that place, and frequently visited by the Zeitoonites, and any one who becomes a Protestant must be prepared to meet death at their hands. Will you permit me to say a word here in regard to that town, and ask the prayers of our friends in America for it.

Zeitoon is about thirty-five miles north of Marash, the city and its villages containing from twelve thousand to fifteen thousand inhabitants, all Armenians. They are independent of the government, pay no taxes, and secure in their mountain homes, defy the power of the Sultan. They are, however, in their way, very religious. We have been told by eye-witnesses, that many go to church every morning before daylight, and pray for hours, so that the floor of the church becomes wet with their tears. Some are so conscientious that they would not tread on an ant. A few miles from the city is a place regarded as sacred, and on some of the fast-days the women ascend to that shrine, creeping the last half mile on their hands and knees. Many of them are already persuaded of the truth of Protestantism, and five or ten would become Protestants to-day if they could have the least assurance of protection. Could we once obtain a foothold there, the truth would spread like fire on the prairie. The converts would be as strong for truth as they now are for error, and their influence in the villages would greatly assist in their evangelization. Our helper in Ajemli, a member of this church, is a Zeitoonite, and two other Zeitoonites, now living here, give good evidence of piety. Often, as I look at the winding mountain road which leads to the place, I long to be able to go there, and preach the truth as it is in Jesus, and wonder how much longer we must wait. Our help must come from God. Will not all who read this letter, at their firesides, in the social circle, in the Sabbath school, in the sanctuary, pray for the out-pouring of God's Spirit on Zeitoon.

It is with feelings of deep anxiety we await farther tidings from America. Our work, and we ourselves, may be affected by these troubles far more than we now anticipate; still our prayer is, that as the result of all of these commotions, God's name may be glorified.

We begin the examination of candidates for church membership on the 12th inst., to continue three weeks. Probably one hundred will present themselves.

Mission to Eastern Turkey.

ERZROOM.

LETTER FROM MR. TROWBRIDGE, FEBRUARY 22, 1861.

THE statements of this brief letter respecting the formation of a church at Erzroom, the communion season, and the evidences of progress there, as also allusions to the feelings awakened by intelligence from America, will be noticed with interest.

Church Organized.

A very pleasant and interesting service, at the organization of a church in this city, took place on the 27th of January. Five men, four of them heads of families, were received, after the most careful and prayerful examination. Others would have been received, but they preferred to wait until another communion season. We celebrated the Lord's supper with this little company of believers, for the first time, on that Sabbath morning. The statement has been industriously circulated by the Armenians, that the Protestants have no "communion" and no "baptism." We took no pains to make public the fact that we were about to celebrate this sacred ordinance, still many Armenians ascer-

tained that such was the case, and came accordingly. It was plain that the congregation was very deeply impressed by the services. It was a day long to be remembered. The Savior himself seemed to be at the head of the feast. An intelligent Armenian woman who was present, and whose husband is a Protestant, afterwards said to him, "Now I understand what the communion *means*. I have partaken of it many times, but it never did my heart any good, as I did not know what it meant nor why I was commanded to observe this custom." The Protestant brethren were made very happy by the occasion. Some who did not receive the communion were deeply affected, and one of these afterwards remarked, "My heart was burning within me all the time, and I prayed to myself, 'Oh Lord, when wilt thou prepare me to unite with this church, and thus celebrate the death of our Savior Jesus Christ.'"

Evidences of Progress.

There are many evidences of the progress of our work in this city. One of the most interesting is the fact that the old Armenians are *reading the Scriptures* as never before. I hear this from so many quarters, and the information is so definite, that I cannot doubt its truth. The brethren are greatly rejoiced at this state of things. They say they have never known the Armenians to be so willing and even anxious to converse upon religious topics as they are now. It appears plain to me that the week of prayer, in January, gave a new and very decided impulse to our work in this city. It is commonly remarked, by the Protestants, that there has been a "waking up" during the last two months. But we need an outpouring of the Holy Spirit that shall break down these hard hearts.

Contributions—The News from America.

We have urged upon the people the necessity of systematic contributions to the cause of Christ. During this month they have pledged themselves to pay into the Lord's Treasury 65 piasters (about $2.40) a month, or nearly $30 a year. Considering their small number and great poverty, this is an encouraging step in advance. I have no doubt the amount will be increased, as the people are just beginning to learn how much truth there is in the words, "It is more blessed to give than to receive."

Mr. Trowbridge refers, as very many missionaries do, in their letters, to "the news from America," remarking that it is "sad indeed." Alluding to the influence which such events may have upon contributions for the missionary cause he says, "Mr. Washburn," (the treasurer of the mission,) "has urged us to take in all the sail possible, and look out for breakers." Other missionaries are like-minded, and both abroad and at the Missionary House all care will be used; yet it is to be hoped that there will be manifested on the part of the churches, a liberality which will prevent disastrous embarrassments. Mr. Trowbridge adds: "You may be sure you are remembered, not only by the missionaries, at a throne of grace, but by hundreds of praying native brethren in this land. I might almost say, that I have not heard one prayer of a native brother since I have been in Erzroom, in which special reference has not been made to the American Board."

Mahratta Mission.—India.

AHMEDNUGGUR.

Letters from Mr. Ballantine, February 7, 1861.

Progress during Twenty-five Years.

Mr. Ballantine introduces the first of two letters by the remark: "Changes which are now taking place in this mission field are such as to afford us great encouragement." He then reports a tour, made by him in December, in the districts north-east and north of Ahmednuggur, now under the charge of Messrs. Fairbank, Barker and Abbott, but formerly under his care, during which he assisted in organizing three new churches, saw many indications of the pleasing changes to which he refers, and felt that he "enjoyed a precious privilege in being allowed once more to pass over ground so often traversed in former years, and to see some of the

results of former labors." In this letter he refers more especially to progress during the last five or six years; but in a second communication, of the same date, he speaks of changes which have taken place since he joined the mission, twenty-five years ago last October. The letter is somewhat long, but of so great interest and value, that room must be made for most of it in the pages of the Herald.

When I landed in India, (October 11, 1835,) the mission at Ahmednuggur had been established only about four years; but even at that time not one of its original founders remained in connection with it. One had died; one missionary with his wife had left India for America, not to return; and another with his wife had been to America and returned, but was compelled to reside at the Mahabulishwar Hills, on account of ill health. The native assistant, Babajee, a convert of the Bombay mission, who came here with the first missionaries, had died of cholera within eighteen months after he came, and the work of the mission was committed to entirely new hands. There were twelve persons in the native church at this place, including one who came from Bombay, and three missionaries, (two of them married,) at the one station, Ahmednuggur.

In 1841, the station at Seroor was formed; Khokar was made a station in 1856, Wadale in 1857, and Rahoora in 1860. Now, we have in the Ahmednuggur district five different stations, with five married missionaries and one single female to occupy them, and sixteen native churches, containing 473 members, with 330 baptized children—803 in all.

Church Statistics.

A glance at the following table, showing the gradual increase in the number of members of the churches belonging to the mission, since its establishment in 1831, is instructive and encouraging. The whole period has been divided into terms of five years, that the progress of the mission may be more easily seen.

Members received from	1831 to 1835,	inclusive,	9
"	" 1836 to 1840,	"	7
"	" 1841 to 1845,	"	75
"	" 1846 to 1850,	"	63
"	" 1851 to 1855,	"	78
"	" 1856 to 1860,	"	363
Total, ...			595

The members received during the last five years are as follows:

In 1856, 30; 1857, 56; 1858, 86; 1859, 64; 1860, 127: Total, 363.

From this it will be seen that the average for each term of five years from 1840 to 1855 was just 72, exactly nine times the average of the first two terms of five years; while the number received during the last term of five years was five times as great as the average for five years from 1840 to 1855, and 45 times as great as the average for five years from 1831 to 1840. Again, it appears that the number received during *each year* of the last five years was, on an average, 72, the same as the average number received during each period of five years, from 1841 to 1855.

Should it be asked how the sudden increase in the number of converts in the last term of five years can be accounted for, I would say, there is no doubt that the new policy inaugurated in the mission in 1855, putting missionaries out in the districts to labor among the people, has been the means, in the hands of God, of greatly extending the knowledge of the truth, and of bringing many more converts into our churches. Some members of the mission desired to see this policy pursued ten years before it was adopted; but at length the Deputation, coming to India in 1854, decided the matter which had been discussed in the mission so long, and the plan was at once put in execution.

Individual Converts.

Of the whole number of converts mentioned above, 62 have died, some of them having given striking proofs of love to their Savior during life, and of joy in the prospect of meeting him as death approached. The names of Babajee, blind Gopal, and his wife Mala-

ban, of Lakhiram, Yesooba Powar, Yesooba Salve, and others, are very dear to the hearts of Christians in this country. No one has exhibited more strikingly the power of gospel truth, and the sustaining influence of the promises of God, than Shaik Daood, once an apostate from the truth, but brought back by the power of the Spirit. Some have died, also, who were never numbered among the people of God on earth, but who gave evidence that they had put their trust in Jesus for salvation, and looked forward to meeting him in heaven.

The converts received to the mission churches have come from every class of the community, Mussulman and Hindoo. One of the first conversions here, after I took charge of the church at the close of 1838, was that of Harripunt. Belonging to a high Brahmin family, his conversion made a deep impression on the minds of Brahmins here, in regard to the power of the gospel. This baptism was soon followed by that of his brother Narayan, and from that time, repeated conversions have occurred of individuals belonging to the higher castes in Ahmednuggur. In 1856, we had four such conversions. Shahoo Dajee, assistant teacher of the government English school, was a Brahmin; his friend, Cossimbhaee, the brother of Shaik Daood, was a Mussulman, and two other young men belonged to the Weaver caste. A deep feeling, at that time, seemed to pervade all classes, that nothing could resist the power of the truth. Last year, another young man of the Weaver caste joined the church, and a spirit of inquiry seems to have reached other individuals of that class and of other high castes. Some are carefully studying the Scriptures, anxious, apparently, to ascertain what is truth. How different all this from the state of things in 1835. How very different from what it was from 1831 to 1834.

Progress in the Villages.

But the change produced in the last twenty-five years is most strikingly seen in the country around Ahmednuggur. In the cold season of 1836–7 I made several tours in company with the Rev. Mr. Boggs, then missionary here, into the surrounding districts. Our main object was to see if there were any schools in the principal towns around, and to prepare the way for the establishment of mission schools in different places. These tours were continued, sometimes with Mr. Boggs and sometimes with Mr. Abbott, the other missionary at this station, until I had visited nearly all the large places within forty miles from here, on every side. But what a scene of moral desolation the whole country then presented. No signs, anywhere, of light; all darkness and the shadow of death. Within two or three years, schools were established by the mission in several large places, and a considerable amount of religious knowledge was given to numbers of native children and to some of their parents also. But the conversion of Harripunt, in 1839, broke up nearly all those schools, as the people feared that the reading and study of Christian books would lead their children to follow his example, in embracing Christianity.

It was a slow and difficult process to spread light into the villages. In 1842, the first conversion occurred of a person residing in these villages. He seems to have obtained his first impressions of the truth from instruction given during a tour by some of our missionaries and assistants. His village was forty miles from Ahmednuggur. There he still lives, to shed abroad the light of the gospel, and is now in the employment of the mission as a catechist. Frequent tours were made to that village, and to others in that vicinity, and the result was the conversion of many of the people to the truth. Now, we have representatives of Christianity in more than 60 different villages; we have schools and catechists in 33, and are only waiting for the men and means to supply

many others, in accordance with the earnest and repeated requests of the people.

How different is touring in those districts now from what it was twenty-five years ago. Now, in some directions, you can find Christians wherever you go, who are rejoiced to see you and to meet you in divine worship; and in villages here and there, you find also small chapels or school-houses, where the people are accustomed to come together to hear the Scriptures read and to unite in prayer. It was a source of great gratification to me on my recent tour, to find places of worship erected in so many new localities, and to join there with Christians in the exercises of religious worship.

In other directions also, even where Christians are not found, the missionaries and native assistants, though traveling alone, meet with great desire on the part of the people to hear the truth, and find their time fully occupied in telling interested hearers of the way of salvation through Christ. In this respect there is a great change even within the last five years.

Schools—Native Pastors and Helpers.

Reference is next made to early educational efforts, and to the changed direction given to such efforts in 1852, when the number of Christian families had become considerable. Mr. Ballantine says:

We determined to devote our attention principally to the education of Christian children, and to preparing them for the work for which there appeared to be such a loud call. We now have in Ahmednuggur a school containing twenty-five boys, mostly professed Christians, drawn from all the churches in the mission, who are preparing to be teachers and catechists; and a school containing more than sixty girls, many of whom are members of the church, who we trust will be fitted to become wives of teachers and catechists. We have also schools in different places, taught by young men and young women who have been trained in these schools at Ahmednuggur, and in them are collected the children not only of Christians, but also of all who are favorable to Christianity, and of any who will send their children to be taught Christian truth. The teachers of these schools are all Christians. This is a great advance upon the system put in operation twenty-five years ago, when we had no Christian teachers. We have also, now, a class of ten young men studying for the ministry. These are engaged during several months of the year, in giving religious instruction in the villages.

We have already ordained four pastors of churches, and licensed a fifth to preach the gospel. All these men, twenty-five years ago, were in the darkness of heathenism, and under the bondage of superstition and of caste, whereas now, they are fighting under the banner of our Lord Jesus Christ, and laboring to extend the knowledge of the truth. And the same may be said of the fifty-five catechists and teachers employed by the mission. A few years since they were enveloped in heathen darkness, but now they are doing what they can to spread abroad a knowledge of the way of salvation through Jesus Christ.

Christian Books and Publications.

When I came to India, only the New Testament and a few portions of the Old Testament had been prepared and published in Mahratta. Now we have the whole Bible, in a convenient form, and every Christian who is able to read can procure a copy without difficulty; the price of the cheaper edition being only half a dollar. They had no good hymn book; the mission was using hymns set to native tunes, which could not be sung without calling up the vilest associations in the minds of native worshipers. Now we have a good book, with 336 hymns, containing translations of the best sacred songs in the English language, set to our common English tunes; and last

year some of those admirable hymns for children—"I want to be an angel," "Around the throne of God in heaven," "Will you go," &c. &c.—have been put into Mahratta, and the children at our different stations are singing them with great delight. I thank God that I have been permitted to bring so many of the songs of Zion into use in this language, to cheer the hearts and excite the religious affections of the children of God in this land. I could repeat the names of many books and tracts prepared in Mahratta during the last twenty-five years,—books for schools, geographies, arithmetics, &c. &c., and books for instruction in gospel truth,—many of which were prepared by this mission. The Dnyanodaya, (Rise of Knowledge,) an English and Mahratta Magazine, published semi-monthly, has now reached its 20th volume. It has done good service to the cause of Mahratta literature, and many of the articles first published in it have been reprinted in the form of permanent books.

The Government has also, for some time past, been making systematic efforts for the increase of Mahratta literature, and many good works have recently appeared under its auspices. Twenty-five years ago the amount of Mahratta literature, of any service to the community, was very small indeed.

General Education—Government Schools.

When I first came to this country, education had made but little advance among the people. Now, the schools established by different missions, and the measures adopted by Government for the extension of education, both Vernacular and English, in different parts of the country, although not so successful as we could wish, have yet resulted in a great increase of knowledge in the community. And one consequence of this is, that many educated men have lost all confidence in Hindooism, and are prepared to welcome a new system of religion, which furnishes a foundation for faith. Some think the Government have done only injury to those who have learned enough at these schools to be convinced of the folly of Hindooism, but have not been taught any better system, in which to put their confidence. I think, however, we may safely say, that the labors of the Government in the cause of education have resulted in good to the community, though not in all the good which we could wish to see.

Protection by the Government.

I will add a few words in regard to our relations to the Government. We have always been protected by the authorities, and our converts have also received that protection in regard to their lives and persons which they had a right to claim from their rulers. But when I came here, Christian converts could not expect to inherit any of their parents' property; it must all be given up to the heathen heirs. Children could not claim their own father's estate, even though they were his only children, for his brothers or other relatives who remained heathens, could claim it for themselves. Such was the law, and the courts of justice could furnish us no relief. Now all this is changed. By an act passed in 1852, all Christians are protected in their property and other rights, as well as in their persons. They cannot be deprived of rights merely because they have lost caste by becoming Christians. As a necessary consequence, they have a right to the public roads and to the use of the public tanks. On this matter the recent decision of Government, which has been approved by Her Majesty's Secretary of State for India, has given great satisfaction to Christians throughout this land. How different this state of things from that of twenty-five years ago, when all the heathen looked down upon a native Christian as the lowest of the low. Now they look up to him as one protected by the Government and of the same caste with the rulers, and professing that faith of which

the Queen publicly declares herself the defender. Surely here is great reason for praise.

Health of Missionaries—Conclusion.

Mr. Ballantine next refers to improvements in roads and increased facilities for traveling; to the far more regular and speedy transmission of mails to and from England and America; to the fact that "the great mutiny of 1857 and its complete suppression have been of great service to the cause of truth;" and then says:

When I first came to India this was thought to be a very unhealthy climate. So many deaths had occurred in our mission in Bombay, and so much sickness had been experienced both at Bombay and this station, that it was thought very hazardous indeed to come to this country; and such was the mortality among the children of the mission that it was thought the only hope for them was in sending them to America as early as possible. But how different things appear now,—no climate more healthy than this. Since the death of Mr. Hervey, in 1832, no death has occurred among the missionaries except that of the first Mrs. Burgess, in 1842. All our families, as a general thing, have enjoyed good health, and the unhealthiness of the climate presents no longer any obstacle to the coming of missionaries to this land. In this respect, I can say of my own family with emphasis, that goodness and mercy have followed us. Whether, therefore, we consider the march of events in the political world; the enactment of just laws and regulations, giving equal rights to Christians, and the efforts of Government to promote education and facilities of intercourse; or whether we look at the operations of our own and other missions and benevolent societies in India, we feel that there is abundant cause for thanksgiving to God for past favors, and encouragement to labor for the coming of his kingdom. What has been done is in itself not much, but it is of great importance when considered as a preparation for the future. O, what a great change would be wrought by the outpouring of God's Holy Spirit here. The numbers which we have given above, to indicate past success, would appear as nothing; and we should feel that all our rejoicings over the scanty fruits reaped in former years, while it was yet the day of small things, were not to be compared with the joy inspired by the sight of great numbers flying as clouds and as doves to their windows. We long for that day; we pray for it. We feel that God is preparing the way for such a day, by the general extension of the knowledge of his truth in this region.

I do rejoice, and so does my dear wife, that we have been permitted to labor so long in this land, for the kingdom of God. We often feel that we wish we could have labored more earnestly, more wisely, and with more singleness of mind and heart for our blessed Master; but neither of us regrets having come to India, or spending a quarter of a century in labors for this people. These labors, with all their imperfections, we trust Christ has accepted and caused to redound to his own glory, and this it is that gives us joy. To his name be praise.

SEROOR.

STATION REPORT.

MR. BISSELL, of Seroor, has charge also of the Kolgav district, Mr. Dean having removed to Satara. The two districts united, he says, embrace a territory about fifty miles long and from 25 to 30 miles wide, containing not far from 250 villages, with a total population "roughly estimated at 120,000." Seroor has been occupied as a station nineteen years, Mr. Bissell himself having been there nine years. "Nearly if not quite all the villages have been visited, and the leading truths of Christianity made known in them," and our brother remarks: "I believe the truth has been making progress which is not indicated by the scant number of converts. There is a growing readiness to hear, and to admit the claims of Christianity. In some places I have heard the most intelligent Brahmins, and others of high caste, admit, in the presence of their own people, that the Bible is the true word of God." "I believe,

also, there is a good work going on in the hearts of the catechists and the members of the church generally. While they exhibit more zeal in making known the truth, they are also more earnest in prayer." "There is a growing faith here that God will do great things for India ere long, and that he will do it in answer to the prayers of his people."

Only one person was added to the Seroor church by profession during the last year. Two were received by letter, and two dismissed. One, excommunicated some years since, was again received, but another was excommunicated. The number of members at the close of the year was twenty-seven.

The exigencies of the work at Ahmednuggur requiring it, Mr. Bissell is soon to remove to that place, to be connected with the school for catechists. There is no one to take his place at Seroor, and he will still superintend the labors of helpers there, though, as he says, each of the districts, (Seroor and Kolgav,) with its hundred villages and its fifty or sixty thousand inhabitants, is enough to employ all the energies of a missionary, with a good corps of native helpers.

Madura Mission.—India.

Annual Report.

The Report at the close of the twenty-sixth year of the mission work in the district of Madura is very full, but room can be found in the Herald for no more than a brief outline of its contents, with a few extracts. It notices "the goodness of God in preserving the lives of all the missionary circle;" the arrival of Mr. and Mrs. Washburn, new laborers, and the departure of Mr. and Mrs. Chandler, on a necessary visit to America; the general preservation of life among native helpers and in the congregations, and then speaks specially, first of

The Field.

Some arrangements between the mission and the (English) Society for the Propagation of the Gospel have been completed, by which that society transfers certain positions which it had occupied, so that now—with the exception of a field occupied by the Ramnad mission, on the south-east, "the whole of the present district of Madura, by the virtual consent of Protestant Christendom," is committed to the care of this mission of the Board. The divisions of the field into different stations, and the efforts made by the missionaries, personally and through native helpers, to spread something of Christian light and influence among all the people, are dwelt upon, and the report makes the following attempt to bring the field, its extent, divisions and wants, more distinctly before the minds of American readers.

A field so distant as this from our Christian brethren in America, and occupying so small a space on the ordinary maps, is in danger of being under-estimated as to size and population, and all that gives it a claim on Christian benevolence. In order, therefore, to present a bird's-eye view of the Madura district, let us imagine it to be in the United States.

Take a section of New England, embracing the southern portion of Vermont, the south-western corner of New Hampshire, the whole of Massachusetts and Rhode Island, and about two-thirds of Connecticut. Let the general aspect of this region be that of a plain, but let it be bounded on the west by a range of lofty mountains. Let spurs of lesser mountains strike into it from the south-west and the north-west, and bound the view on the north-east; while in various places rocky hills rise abruptly from the plain, to break the general monotony of the view. The Connecticut river will answer well enough for the Vaige, but it should entirely change its position, rising half way down the valley of the Housatonic, flowing northward nearly to Pittsfield, then taking an easterly and south-easterly course through Northampton and Amherst, and emptying into the sea at Plymouth. "Flowing" we said. No, dry up its stream, and leave its sandy bed exposed to the sun for nine months of the year. In the course of the other three months,—April, October, and November,—fill it suddenly, three or four times, to the brim, and send it on its way to gladden the hearts of the people. Its waters will be drawn off by channels to large reservoirs, and but little will, after all, reach the sea. Give to the other rivers a similar character and direction. Let Amherst be the capital, with a population of 60,000. Break up

Boston and its suburbs, and all the cities of the seaboard, into villages, and scatter them over the western part of the State. Gather all the solitary dwellings into hamlets, and leave not a house standing by itself in all the region. Remove the railroads, the school-houses, the churches, and every sign of Christian civilization, and reduce the whole to a broad waste of heathenism.

Now give to the Church Missionary Society the south-western portion of Connecticut, as far north and east as Hartford. Make the Society for the Propagation of the Gospel responsible for the south-eastern part of Massachusetts—all east of Rhode Island. Give the rest to ten missionaries of the American Board; but in addition to the obstacles incidental to an adverse climate, let them be fettered by the necessity of speaking in a foreign tongue.

Place Mr. Rendall at Amherst, (Madura,) with not only its 60,000 inhabitants to care for, but with twice that number of people within the distance of ten miles around. At a convenient drive to the westward from Amherst, and near the foot of a mountain, place Mr. Tracy, in charge of a seminary, and expect him to train up all the pastors and Christian schoolmasters for the state. * * Instruct Mr. Capron, while residing in Amherst, to tour to the south and east of Worcester. * * He is to build anew twelve miles south of Worcester, at Oxford (Mana Madura).

Between Oxford and Amherst, but somewhat nearer to Amherst, at Palmer, (Tirupuvanum,) which is also on the river, place Mr. Chester. * * At a country village six hours to the north-east of Amherst, say at Barre, (Malur,) place Mr. Burnell, with the duty of touring towards Princeton and the northern part of Worcester County. * * At Brattleboro', (Dindigul,) locate Mr. White, in patient waiting for Mr. Webb, and whisper in his ear the permission, long looked for but just now received, to resume the building of a house at his own station at Bennington, (Pulney.) * * At a small village half way from Brattleboro' to Pittsfield, at Buckland, (Battalagundu,) place Mr. Washburn, and for the time being give the honor of becoming a missionary station to the birth-place of Mary Lyon. If the station at first sight seem a small one, and the region bare of population, ask Mr. Washburn to shew the list of 600 villages, prepared and left with him by Mr. Chandler, and not yet complete.

At the very foot of the mountains, and with mountains surrounding him as an amphitheatre, place Mr. Noyes, at Pittsfield, (Periaculum,) and bid him tour over the wide valley which opens for forty miles to the south. Give him charge, also, of the mission health retreat, which nestles fourteen miles away, on the summit of the mountains. Put Mr. Herrick at Springfield, (Tirumungalum,) on the great southern route, and Mr. Taylor at Tolland, (Mandahasalie,) a village far away from routes of travel but in the midst of success, and let him tour to the east and south, and occasionally run down to the sea at New London.

This comparison is not very wide of the mark, in respect either to extent of country, natural resources, population, or the position and relative distances of the occupied stations. Let us ask, now, how large a sum of money, annually, might be reasonably devoted to save so much of New England from heathenism? Would it be unreasonable to ask nine more men in addition to the ten already on the ground; viz. seven more to tour among the people and plant Christian churches, one to be a missionary physician, and one to give an impulse to education by establishing a normal school department in the seminary?

The Native Churches.

Respecting the churches which have been gathered by the mission in this field it is said:

The number of native churches is 28, and the number of members now in good standing, 1,109. Of these, 76 have been

added, on profession of faith, during the past year. No new churches have been formed, but one previously formed at Carasakulam, in the Mandahasalie station district, has chosen a pastor, who was ordained in February last. There are now three pastors within the limits of that station, one in the station district of Madura, one in Dindigul, and one in Periaculum. All are reported to be faithful men, and to have, apparently, the blessing of God upon their labors. Happy the missionary who has three such colaborers in his work, or even one—"a beloved brother, and faithful minister in the Lord."

It was said in judgment, by the prophet, "And there shall be like people, like priest." In quite another sense we rejoice to be able to say of some of these churches, "Like pastors, like people." The native Christians, though often giving us great sorrow by their failure to appreciate the spirit of the gospel, do in many other cases give us occasion to praise and bless God for the wonders of his grace. There are in almost every station private Christians by whose prayers the missionary feels himself sustained in his work. Almost all the missionaries also report one, two, or more Christians, not in mission service, who seem to make it their business to spread the knowledge of the gospel. In some cases the heathen bear voluntary testimony to the truthfulness of Christians and their peacefulness, and especially, they often speak of their observance of the Sabbath.

The members of the churches are thought to be waking up to a sense of the importance of special influences of the Holy Spirit. The contributions of the people, out of their deep poverty, for the support of their own religious institutions and other objects, are increasing. The amount contributed last year, as a Jubilee offering to the American Board, from native sources, was 779 rupees. The whole amount of contributions for the year was 1,111 rupees. The Native Evangelical Society, turning its attention now to the support of native pastors, aiding the churches in this, "is already a Home Missionary Society, working efficiently." The following table presents the more important statistics of the churches.

Stations.	Number of churches.	Added on profession.	Excommunicated.	Suspended.	Struck from church records.	Deaths.	Now in good standing.	Received on profession from the first.	Children baptized during the year.
Battalagundu,	1	3	. .	1	. .	1	117	67	. .
Dindigul,	2	4	. .	. .	. .	1	100	158	8
Madura,	2	10	2	1	2	3	114	143	24
Mana Madura,	*	. .	. .	. .	. .	. .	. .	. .	. .
Mandahasalie,	9	26	. .	2	. .	6	373	466	24
Malur,	1	1	. .	. .	. .	1	30	19	2
Pasumalie,	1	7	. .	1	. .	1	56	125	1
Periaculum,	7	11	2	3	. .	8	146	138	13
Pulney,	1	. .	. .	. .	. .	1	23	26	4
Sivagunga,	1	. .	. .	. .	. .	1	20	79	1
Tirumungalum,	2	11	. .	. .	. .	1	115	127	23
Tirupuvanum,	1	3	. .	2	. .	1	15	6	8
Usalampatti,	*	. .	. .	. .	. .	. .	. .	. .	. .
Total,	28	76	4	10	2	25	1,109	1,359	108

* Churches have not been organized at these stations. The church members within the limits of the Mana Madura and Usalampatti station districts, retain their connection with the churches at Tirupuvanum and Tirumungalum.

Village Congregations.

The term "Village Congregation" indicates a number of men, or families, who are so far convinced of the truth of Christianity, that they are willing to place themselves under Christian in-

struction, and to conform to Christian habits, at least in respect to the observance of the Sabbath. There is, of course, much variation in the size of the congregations. The present average number of members is 44. If convenient, a catechist is usually placed with the congregation, to instruct the members in the Scriptures and in catechisms; and if there are ten children of suitable age, they are gathered into a village school.

The congregations are visited by the missionaries, on an average, once in two months, and are usually examined as to their progress in the catechism, in Bible history, and in reading. Twenty-four men and women are reported as having learned to read within the year. The total number of adults who are able to read is 798. Of these, 161 are women.

The mission has been urging upon its helpers the importance of teaching their wives to read, or if unmarried, of marrying only educated wives. It may be well to put the statistics of this subject on record here, for future use. Helpers' wives who can read the Testament, 86; have learned to read since they were married, 10; cannot read, 69. About two-thirds of these last are reported as "learning to read."

With the exception of one notable case of persecution, the native congregations have been usually left at peace by their heathen neighbors. There have been occasional disturbances, and many petty annoyances have arisen, but less than might have been expected, since there is not a village in the District where the heathen influence does not decidedly preponderate over the influence of Christians.

Tabular View of the Congregations.

STATIONS.	Number of congregations.	Number of men.	Number of women.	Number of children.	Total.	Men able to read.	Women able to read.	Children able to read.	Average attendance on the Sabbath.	Gain or loss upon last year.
Battalagundu, ...	12	126	141	204	471	51	26	33	293	156
Dindigul, ...	11	148	126	262	536	66	26	50	354	34
Madura, ...	18	195	160	232	587	72	32	56	342	48
Mana Madura, . . .	1	11	8	8	27	4	. .	1	13	—1
Mandahasalie, . . .	41	647	561	751	1,959	148	27	88	1,032	. .
Malur, ...	9	69	65	104	238	23	9	24	140	3
Pasumalie, ...	1	17	9	18	44	16	6	9	38	3
Periaculum, ...	20	320	347	533	1,200	69	8	12	579	61
Pulney, ...	3	40	34	70	144	8	4	14	100	. .
Sivagunga, ...	4	36	31	60	127	15	1	7	47	—24
Tirumungalum, . . .	13	234	195	313	742	117	13	41	438	38
Tirupuvanum, ...	8	86	73	100	259	38	7	18	181	36
Usalampatti, ...	4	31	25	57	113	10	2	2	71	22
Total, ...	145	1,960	1,775	2,712	6,447	637	161	355	3,628	376

Education.

In the early history of the mission a very extended system of schools was established, and sustained at a heavy expense. There were free schools for the heathen, generally with heathen masters, boarding schools at different stations, and an English school in Madura. The change which has been made in our plans will best be indicated by stating briefly our present arrangements.

1. We have village schools for the Christians wherever ten Christian children can be found to attend. Into these schools, heathen children are freely admitted.

2. Day schools at the station centres, whether there are ten Christian children or not, into which heathen children are

freely admitted, and often form the majority. These schools are generally under the superintendence of the missionary ladies.

3. A female boarding school in Madura, intended to raise up wives for the pastors and mission helpers, and the intelligent lay members of the church, and to a limited extent, to supply teachers for our village and station schools.

4. A seminary, intended for the education of pastors, catechists and teachers. For the latter, we hope to establish a normal school department, with a model school, &c., accompanying it.

5. Instruction is to be given only by Christian teachers.

6. Instruction only in the Vernacular.

The report proceeds to speak quite fully, of the village schools, the number of pupils generally attending, and obstacles in the way of greater success. The statistics may be found in the following table:

Stations.	Native pastors.	Native Assistants.						Station and Village Schools.						
		Catechists.	Readers.	Seminary teachers.	F. B. School teachers.	School masters.	School mistresses.	Number of schools.	Christian boys.	Christian girls.	Total.	Heathen boys.	Heathen girls.	Total.	Total of scholars.
Battalagundu,	.	8	1	.	.	7	2	9	50	15	65	26	5	31	96
Dindigul,	1	7	6	.	.	5	4	8	60	34	94	38	16	54	148
Madura,	1	9	7	.	2	7	2	9	63	32	95	74	7	81	176
Mana Madura,	.	1	.	.	.	.	.	.	.	.	.	.	.	.	.
Mandahasalie,	3	18	15	.	.	13	3	15	100	24	124	36	3	39	163
Malur,	.	5	.	.	.	7	.	7	32	5	37	51	.	51	88
Pasumalie,	.	1	.	4	.	1	.	1	10	9	19	2	1	3	22
Periaculum,	1	14	6	.	.	6	3	8	80	23	103	49	.	49	152
Pulney,	.	2	2	.	.	1	.	1	11	10	21	5	1	6	27
Sivagunga,	.	3	.	.	.	.	.	1	3	.	3	.	.	.	3
Tirumungalum,	.	11	.	.	.	3	3	6	50	21	71	7	.	7	78
Tirupuvanum,	.	5	.	.	.	7	1	8	39	7	46	75	5	80	126
Usalampatti,	.	3	.	.	.	.	1	2	11	8	19	2	.	2	21
Total,	6	87	37	4	2	57	19	75	509	188	697	365	38	403	1100

The female boarding school has two teachers and 54 pupils, all from Christian families, who keep up "a noon-day prayer meeting for the outpouring of the Spirit." Three of the pupils have been admitted to the church within the year. The seminary, spoken of as "excellently adapted to train up helpers for the work," has 4 teachers, 40 pupils taking a full course of study, 12 taking a partial course, and 9 in the class of catechists, who come for one year's study. There were distributed at the different stations, within the year, 81 Bibles, 221 Testaments, 3,358 "Scripture portions," 40,437 tracts.

Recent Intelligence.

Western Turkey. — Mr. Bliss, writing from Constantinople, March 19, speaks as follows in regard to "the most recent phase of the contest between the Bulgarians and the Greek Patriarch."

Ten days ago, the Patriarch having gathered his great ecclesiastical council, summoned the Bulgarian bishops to appear and answer for themselves before it. This they declined to do, declaring that they owed no allegiance to the Patriarch. The summons was thrice repeated and thrice declined; whereupon the Council proceeded to condemn and anathematize the bishops, adding sentences of banishment to Mount Sinai, &c. &c. News of this having reached the Protestant Ambassadors, such representations were made to the Porte as elicited a promise that the bishops should not be banished; although it is said that contrary assurances had before been given to the Patriarch. He, of course, is furious at this check, and is using every resource to get the bishops into his hands, and crush them and the liberties of their church together. On the other hand, the Bulgarians are rallying to the defense of their bishops. Last Sabbath there was a gathering of some 3,000 of that nation at the Bulgarian church in the city. The bishops were at first inclined to hurl back the anathemas of the Patriarch, but listened to a word of exhortation, and determined to "bless, and curse not." The meeting was held with the plan of their proclaiming the Free Bulgarian church. This was prevented, however, it appears, by the intervention of the Turkish Government, at the instance of the Patriarch. The Government has, on the other hand,

consented to the calling of a convention of delegates from all parts of Bulgaria, to test the wishes of the nation at large on the questions at issue. This convention will meet in about a month. Meanwhile the Bulgarian nation, to the remotest villages, is agitated with the discussion of religious doctrines and ecclesastical relations. The Papists are flooding the land with their publications, hoping to draw converts, in this time of excitement, into their church. And knowing very well that there is a Protestant element already at work among the Bulgarians, they endeavor to hinder its spreading, by the most shameless and outrageous misrepresentations in regard to Protestantism. Some of our missionaries are preparing tracts and pamphlets to meet these stale slanders—stale to the rest of the world, but new to the Bulgarians—but we lack the pecuniary means for doing all that is needed in this respect.

Mr. Pettibone wrote, April 9, that he had just returned from Rodosto, where he had been with Mr. Riggs to assist in the ordination of Baron Apraham as pastor of the church at that place. "The exercises were interesting, and attended by more than two hundred persons, as many as could crowd the chapel."

Mr. Herrick, of Constantinople, mentions the baptism of the Turkish family from Cesarea, of whom some account was given in letters from Mr. Farnsworth and Mr. Schauffler, published in March. The brethren having become satisfied that both Ahmed and his wife were true believers, they and their three children were baptized at the house of Mr. Schauffler, on the 3d of April. Thirty-two persons were present, of whom thirteen, including children, were Turks. The Lord's supper was administered after the baptism, and Mr. Herrick writes:

It was an impressive scene. Here was a whole family, from the interior of Asia Minor, once Mohammedans, now appearing before witnesses and confessing their faith in Christ as the only Savior, desiring to take him as their Savior and to be known as his, and having their voluntary consecration sealed by the solemn ordinance of baptism; the parents bringing their children also, three little girls, nine, eight and five years of age respectively, and dedicating them in the same covenant to the Lord. Ahmed was deeply moved during the service. Our hearts breathed the fervent supplication, that what was thus bound on earth might be bound in heaven.

Mr. Greene, writing from Nicomedia, March 30, mentions some gratifying facts. The church at that place having "invited the faithful native brother who had been their preacher for some five years to become their pastor," he was ordained on Wednesday, March 27. The exercises of the occasion "were deeply interesting," and the audience "the largest ever assembled at a Protestant service in the city, and might have been still larger had the chapel been capable of containing more." "A large part of the persons present were from the old community." The sermon was by the native pastor of the Protestant church at Pera, Constantinople. A like event, "and equally interesting," has occurred at Baghchejuk. The church, "with perfect unanimity," invited Rev. Hohannes D. Sahagian, once pastor at Ada Bazar, but for several years preacher at Hasskeuy, to become their pastor. The invitation was accepted, and he was installed, March 28, "in the presence of a very large audience."

Mrs. Arms, who joined this mission with her husband in March, 1860, has already passed away. Mr. Byington writes from Eski Zagra, that she died, after a short illness, March 31. He remarks: "Mr. Arms is very much sustained, and finds that God is able to support under the most trying circumstances. Not only the station but the whole mission has sustained a great loss. Mrs. Arms, by her energy of character and her devotedness, gave promise of great usefulness. She gave herself wholly to the work, for she loved it. I have not time to write as I would of this deep affliction which has come upon us so unexpectedly. Our hearts are full."

MADURA.—Mr. White, of Dindigul, wrote Dec. 31, that there had been much improvement during the year in nearly all his village congregations. One new congregation had been received, embracing five families, nearly all young people. "It is a hopeful feature of this congregation that nearly all the women come to the meeting." The church in Dindigul has lost four families by removal. At one of the villages a place of worship has been built by the people, worth only 180 rupees, but "neat and tasteful," and "so substantial that it will last many years."

Mr. Herrick, of Tirumungalum station, wrote Feb. 7:

Early in January I received such intelligence from Mallankinaru, as led me to hope the Holy Spirit was present among our people there. I made a visit there as soon as convenient, and saw what reminded me more of a revival, such as I used to witness in America, than anything I have before seen during my missionary life, of nearly fifteen years. Two young men came to speak to me in private of their sins and the salvation of their souls, and asked me to pray for them. Another young man rose in a prayer-meeting, spoke of his sins with tears, and much apparent anxiety, and requested prayers in his behalf. One church member, the first fruit of the gospel in that place, spoke of the great joy he had recently experienced on a day spent in fasting and prayer, and two or three other church members spoke of their sins and their past unfaithfulness.

Last week I went there again and spent three days, one of which was the Sabbath. There are still decided indications, I think, of the Spirit's presence. I saw three or four persons weep freely while speaking of their sins, and heard several pray as if the love of God had been newly implanted in their hearts. The catechist told me that quite a number of women are now accustomed to meet at his house for prayer, who have not been heard to pray before. Several cases of division which formerly existed in the church and congregation, are now, as I was told, entirely healed. The people generally are much more strict than formerly in regard to their outward conduct, and more regular in their attendance at meeting. May the Lord be graciously pleased to carry on his work there, and pour out his Spirit in every place, not only in this mission, but in the land, where the gospel is made known.

CEYLON.—The Sea King, Captain Barker, which sailed from Boston, Oct. 30, 1860, with Rev. Messrs. Nathan Ward, John C. Smith, and James A. Bates, and their wives, for the Ceylon mission, arrived at Madras, March 11, 1861. But not all the missionary company were there. It had pleased God to remove one of them to another sphere. Dr. Ward died very suddenly, less than four weeks after leaving Boston. Mr. Smith writes:

After we had been out three weeks, Dr. Ward had an attack of asthma, and did not feel at all well for a few days. He then had a turn of severe pain in his left side, in the region of the heart, which he thought was neuralgic. It yielded to remedies in part, but did not wholly pass away. On the second Sabbath out he preached, much to the edification of the whole company. On Saturday, November 24, he seemed to be better, was more cheerful, read Tamil some with me, was out on deck in the evening, and we thought he was much improved. I had a very pleasant conversation with him on various topics in the evening, and we retired expecting to enjoy a pleasant Sabbath together on board our floating bethel; but early in the morning of November 25, he was heard to groan in his berth. We were soon by his side and removed him to a sofa in the cabin, where he breathed but once. All efforts to arouse him were fruitless. The vital spark had fled, and his spirit had gone to be with Jesus.

Mrs. Ward had been awake for some time, and had heard nothing from him until just before she called us; after which, within two or three minutes, he breathed his last. She thinks he died of an affection of the heart. His brother at one time suggested to him that his heart was affected, and of late especially, his breathing was often very short and apparently difficult.

As you can readily imagine, this is a heavy blow to us all, especially to Mrs. Ward. At first she seemed to be much overcome, but she is greatly sustained and comforted. After the corpse was laid out, we had services on deck, and I preached concerning the victory of the Christian, from Rom. viii. 37. The body was kept until the next morning, when we had a service in the cabin by ourselves, the burial service was read on deck, and the body committed to the deep in Lat. N. 11° 33′ Long. W. 24° 18′, to await the resurrection of the just. We all feel our loss very much, for all our company had learned to love and respect the deceased, and anticipated much pleasure and profit from his counsel and advice.

DONATIONS.

RECEIVED IN APRIL.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.		
Alfred, Cong. ch. and so. 40; W. G. Conant and wife, 10;	50 00	
Cumberland, Cong ch.	38 00	
Mechanic Falls, do. m. c.	10 10	—98 10
Lincoln co. Aux. So.		
Bath, Central ch. 361.18; (prev. ack. 193;) 168.18; (of which from Freeman Clark to cons GERSHOM HYDE an H. M. 100;) m. c. 23,32;		191 50
Penobscot co. Aux. So. E. F. Duren, Tr.		
Bangor, 1st par. ch. 60; a friend, 5;	65 00	
Guilfordville, J. A. Perry,	5 00	—70 00
York co. Conf. of chs. Rev. G. W. Cressey, Tr.		
Limerick, Cong. ch. and so.	64 77	
Sanford, John Storer,	100 00	—164 77
		524 37
Belfast, 1st cong. ch. and so.	20 00	
Eastport, A poor widow, 1; S. D. H. 1;	2 00	
Fryeburg, Cong. ch.	35 00	—57 00
		581 37
Legacies.—Saco, Catharine F. Goodale, by S. L. Goodale, Adm'r,		75 00
		656 37

NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.		
Walpole, Cong. ch.		30 93
Grafton co. Aux. So. W. W. Russell, Tr.		
Bethlehem, Friends,	4 00	
Bristol, Cong. ch.	7 30	—11 30
Hillsboro' co. Aux. So. J. A. Wheat, Tr.		
Francestown, Cong. ch. and so. to cons. WILLIAM BIXBY an H. M.	117 00	
Nashua, Olive st. ch. and so.	163 43	
Peterboro', Union cong. ch. and so.	9 06	—289 49
Merrimack co. Aux. So. G. Hutchins, Tr.		
Fisherville, Cong. ch. and so. 15,66; J. A. H. 1;	16 66	
Henniker, Cong. ch. and so. to cons. HARRY BARNES an H. M.	102 95	
Pittsfield, Cong ch.	17 00	—136 61
Rockingham co. Conf. of chs. F. Grant, Tr.		
Exeter, 1st and 2d chs. m. c.	10 00	
Greenland, Cong. ch. and so.	102 00	—112 00
Strafford co. Conf. of chs. E. J. Lane, Tr.		
Durham, Cong. ch. and so. to cons. Mrs. ELIZABETH A. TOBEY an H. M.		100 00
		680 33
Colebrook, Cong. ch. and so. m. c.		13 87
		694 20

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Orwell, Cong. ch.	20 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
Hardwick, Cong. ch. 31; Mary Thurston, 2;	33 00
Chittenden co. Aux. So. E. A. Fuller, Tr.	
Burlington, Mrs. P. W. Francis,	100 00
Franklin co. Aux. So. C. F. Safford, Tr.	
Enosburg, George and Elmira Adams, to cons. MARTHA ADAMS and HARRIET L. STONE H. M.	200 00

Orange co. Aux. So. L. Bacon, Tr.
Newbury, Cong. ch. and so. 50 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Derby, Cong. ch. 5 00
Holland, do. 11 36—16 36
Rutland co. Anx. So. J. Barrett, Tr.
Brandon, Cong. ch. to cons. Miss H. E. LEONARD an H. M. 100 00
Poultney, Cong. ch. 23 50—123 50
Washington co. Aux. So. G. W. Scott, Tr.
Montpelier, Cong. ch. m. c. 49 00
Windham co. Aux. So. F. Tyler, Tr.
Windham, Cong. ch. and so. (of wh. from one who loves the cause of Christ, 5 :) 40 00
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Weathersfield East and Ascutneyville, Cong. ch. which with prev. dona. cons. Mrs. ELVIRA P. MURRAY an H. M. 70; Rev. Mr. Kimball, 12; 82 00

693 86

Hyde Park, J. F. 5 00
A friend, 40 00—45 00

738 86

Legacies.—Swanton, Alpheus Eaton, by Elliot Frink, Ex'r, 781 00
Windsor. Mrs. Dorinda W. Freeman, by John T. Freeman, Associate Ex'r, 300 00—884 00

1,622 86

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Barnstable, Widow E. Crocker, 50
Hyannis, E. M. M. 5 00
Provincetown, Cong ch. 23 05
Truro, A friend, 3 00—31 55
Berkshire co. Aux. So. H. G. Davis, Tr.
Curtisville, Cong. ch. 4 00
Pittsfield, Sam'l Herbert Parmalee, for the Ojibwa mission, 2 00
Williamstown, College m. c. 14; Rev. Mark Hopkins, D. D., 20; 34 00—40 00
Boston, S. A. Danforth, Agent, (Of which from a friend, 50; do. 3; Dr. Howard, by Rev. D. Lindley, 1.) 4,257 95
Brookfield Asso. W. Hyde, Tr.
Globe Village, Evan. ch. m. c. 6 53
Essex co.
Andover, So. ch. and par. 147.50; m. c. 32,50; a friend, 10; W. P. Foster, 10; 200 00
Wenham, I. S. S. 5 00
West Boxford, Cong ch. and so. 11 48—216 48
Essex co. North Aux. So. J. Caldwell, Tr.
Haverhill, North cong. ch. and so. 183,38; m. c. 17,29; which with prev. dona. cons. Rev. RAYMOND H. SEELEY, Mrs. FANNY B. SEELEY, and LUTHER JOHNSON H. M. 200 67
Linebrok, Cong. ch. 24 00
Newburyport, Bellville ch. and so. to cons. WILLIAM C. TODD, BENJAMIN PARKER DAVIS, ELIZABETH A TOWNSEND and FRANCES B. BANISTER H. M. 405 76—630 43
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Dane st. ch. and so. wh. with prev. dona. cons. WILLIAM G. WOODBURY, CHAS. H. BUTMAN, SAMUEL DIKE, LUTHER WOODBURY and OLIVER TRASK H. M. 424 17
Manchester, Rev. F. V. Tenney's ch. and so. to cons. Mrs. JOANNA S. TENNEY an H. M. 155 33
Rockport, Cong. ch. and so. to cons. Mrs. MARY L. CLARK an H. M. 130 00
Salem, Tabernacle ch. and so. (of wh. from John Dike and Israel Fellows to constitute Rev. C. R. PALMER an H. M. 50;) 405 09
Friends, 16 50-1,131 09
Hampden co. Aux. So. J. C. Bridgman, Tr.
Westfield, E. Talmadge, 10 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, College m. c. 5 00
Granby, A friend, 62
South Hadley Falls, 1st cong. ch. by Rev. R. Knight, (also 14; incorrectly reported in the April Herald as from the 1st cong. ch. of South Hadley) 18 25—23 87
Middlesex co.
Acton, Cong. ch. 15 00
Billerica, Cong. ch. and so. 50 00
Cambridgeport, Mrs. L. B. Shearer, to cons. LEONARD B. SHEARER an H. M. 100 00
East Cambridge, Evan. cong. ch. m. c. 18 63
Fitchburg, Abel Kenney, 10 00
Framingham, Hollis evan. ch. and so. 419 00
Grantville, Cong. ch. and so. 46 22
Lowell, High st. cong. ch. to cons. CHARLES C. CHASE an H. M. 100 00
Medford, Mystic ch. and so. 96 75
Newton Centre, 1st cong. ch. to cons. SAMUEL N. WOODWARD an H. M. 164 94
Newton Corner, Eliot ch. 254 75
North Cambridge, Holmes chapel m. c. 48 28
Somerville. 1st ortho. cong. ch. and so. 197,76: Willie, 50c.; 198 26
Wayland, Miss Lee, 3; Mrs. Bigelow, 5; 8 00-1,529 83
Norfolk co.
Brookline, E. P. 10 00
Dorchester. A friend, 1 00
Roxbury, Vine st. ch. and so. 2; m. c. 31,97; Eliot ch. and so. 120,43; m. c. 9,40; individuals, 23; 186 80
West Roxbury, South evan. ch. and so. m. c. 37 43
Wrentham, Cong. ch. Cynthia Howes, for the China mission, 50 00—285 23
Old Colony Aux. So.
Fairhaven. 1st cong. ch. 220 13
New Bedford, Pacific ch. 100; Trin. ch. and so. 150,33; 250 33
Norton, Trin. cong. ch. and so. m. c. 23 28
Rochester, Rev. S. Clark, 7 00—500 74
Palestine Miss. So. E. Alden, Tr.
East and West Bridgewater, Union ch. m. c. 22 66
North Bridgewater, 1st cong. ch. m. c. 50, a lady, 10; 60 00—82 66
Pilgrim Asso.
East Marshfield, Trin. cong. ch. and so. 20 00
Taunton and vic.
Fall River, Central ch. 500; Jessie and Ellen, each 1; 502 00
Taunton, Trin. cong. ch. and so. 350 25—852 25
Worcester co. North Aux. So. C. Sanderson, Tr.
South Royalston, Cong. ch. and so. 19 00
Worcester co. South Conf. of chs. W. C. Capron, Tr.
New Milford, Cong. ch. 138 70
Sutton, 1st cong. ch. and so. 62; m. c. 30; 92 00—230 70
Worcester co. Central Asso. W. R. Hooper, Tr.
Barre, Gent. and la. 113,55; m. c. 31.15; 145 70
Northboro', Cong. ch. m. c. 10 00—155 70

10,024 01

A friend, 100; do. 10; 110 00
Chelsea, Broadway ch. and so. m. c. 26,50; Winnisimmet ch. and so. m. c. 36,50; Rev. Dr. Copp, 100; 163 00—273 00

10,279 01

Legacies.—Conway, Mrs. Sarah H. Adams, by Geo. M. Adams, Ex'r, 100 00
Dorchester, James Clap, by W. T. Eustis, Ex'r, 300 00
Granby, Joseph Montague, by O. E. Pease, Ex'r, to cons. Mrs. SOVIER P. MONTAGUE an H. M. 150 00

Lowell, John st. miss. so. interest on legacy of Norman Mason, for the Ojibwa mission, 120 00
Manchester, Mrs. Martha Lee, by Louisa C. Lord, Ex'x, 1,000 00
Newton Centre, Mrs. Rebecca Paul, by Luther Paul, to cons. HENRY PAUL an H. M. 100 00
West Brookfield, Mrs. M. B. Clapp, 10 00—1,780 00

12,077 01

CONNECTICUT.

Fairfield co. East Aux. So.
New Fairfield, Cong. ch. and so. m. c. 5 00
Stratford, G. S. Loomis, 3 00——8 00
Fairfield co. West Aux. So. C. Marvin, Tr.
New Canaan, Mrs. B. St. John, 12 00
Southport, Cong. ch. m. c. 20 00——32 00
Hartford co. Aux. So. A. G. Hammond, Tr.
Hartford, Centre ch. m. c. 19,18; North ch. 39,44; a friend, 10; 59 62
West Suffield, Cong. ch. 20 00
"Evangeline," 5 00——84 62
Harcford co. South Aux. So. H. S. Ward, Tr.
East Glastenbury, m. c. 33 00
Middletown, 1st cong. ch. gent. and ladies, 122 25—155 25
Litchfield co. Aux. So. G. C. Woodruff, Tr.
Winchester Centre, Cong. ch. 4 81
Middlesex Asso. J. Marvin, Tr.
Westbrook, H. Bushnell, 5 00
New Haven City Aux. So. F. T. Jarman, Agent.
New Haven, Centre ch. m. c. 17,11; Pelatiah Perit, 100; North ch. 13,14; coll. bal. 41,75; Davenport chapel, m. c. 4,96; South ch. m. c. 6,72; Chapel st. ch. m. c. 9,03; W. M. Gay, 3; 194 81
New Haven co. East Aux. So. F. T. Jarman, Agent.
Northford. Gent. miss. asso. 12 75
West Meriden, L. B. Little, 22 50——35 25
New Haven co. West Conso. A. Townsend, Tr.
Middlebury, Cong. ch. 27 20
New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.
Lebanon, 1st cong. ch. 26 92
Windham co. Aux. So. G. Danielson, Tr.
Brooklyn, Ladies' asso. 50,50; m. c. 23; 73 50
West Killingly, Cong. ch. and so. gent. 54,60; ladies, 9.75; m. c. 57,51; Rev. R. Whittemore, dec'd, 10; 131 86—205 36

779 22
Unknown, 5 00

784 22
Legacies. — Killingly, Laban Fisher, by Erastus Fisher, Ex'r, 100 00

884 22

RHODE ISLAND.

Providence, Beneficent ch. and so. (of wh. from young la. miss. so. 10.) 29; Richmond st. cong. ch. 325,03; 354 03

NEW YORK.

Auburn and vic. I. F. Terrill, Agent.
Auburn, 1st pres. ch. to cons. A. H. Goss an H. M. 160,80; 80 of miss. inquiry of Theol. sem. 15; 175 80
Genoa, 1st cong. ch. 29 74
The Square, T. H. Phelps, 8 00
Union Springs, Pres. ch. 6 00—210 54
Buffalo and vic. Aux. So. H. Stillman, Agent.
Buffalo, North pres. ch. to cons. J. V. W. ANNIN an H. M. 290,50; less ex. 1.24; 289 26
Geneva and vic. Aux. So. A. Merrell, Agent.
East Avon, 10 00
Oswego, 1st pres. ch. 72,16; m. c. 31; 103 16
Romulus, Pres. ch. 79 00

192 16
Ded. ex. 1 23—190 93

New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. Mrs. H. A. Swift, for repairs on the "Morning Star," 1; students Union theol. sem. 12,46; pres. ch. 93,73; wh. with prev. dona. cons. RICHARD P. CLARK an H. M.; Central pres. ch. and cong. 29th st. (in part) 454,40; (of wh. fr. Mrs. Ann Eliza Bronson to cons. ARTHUR BRONSON and THEODORE BAILEY BRONSON H. M. 200;) Edw'd Crary, 50; J. Van Arsdale, 50; T. Ketchum, 50; G. S. R. 50; S. Isham, 50; Geo. W. Lane, 100; Mrs. W. E. Dodge, 50; W. E. Dodge, Jr. 50; D. Willis James, 50; W. A. Booth, 200; W. A. Ransom, 75.) 2,428 21
St. Lawrence co. Aux. So. C. T. Hulburd, Tr.
Brasher Falls, Pres. ch. 2,67, H. M. Hulburd, 5; 7 67
Gouverneur, Pres. ch. S. C. Parmele, 5; others, 2,33; 7 33——15 00

3,130 94

Angelica, Pres. ch. miss. asso. 15 00
Carlisle, J. B. 5 00
Coventryville, Pres. ch. 18 00
Chateaugay, do. for 1860, 64 31
Clinton, Cong ch. 250 00
Colchester, Pres. ch. 15 00
Delhi, W. T. D. 5 00
Durham, 2d pres. ch. 12 00
Greenport, Pres. ch. 80; Bushnell miss. so. 40; 120 00
Homer, A friend, 20 00
Ithaca, Pres. ch. 20,55; Rev. Dr. Wisner, 5; Ira Riggs, 55; 80 55
Jamaica, A friend, 3 00
Lewis, Miss S. Lee, 2 00
Lewiston, Pres. ch. 10 00
Medina, 1st do. 26 25
Middletown, A member of the pres. cong. 100 00
Nyack, Monthly friend, 2 00
New Haven, Cong. ch. and so. 17 91
New York, Mrs. Chamberlain, 20; unknown, by W. E. D. 100; 120 00
North White Creek, A. Eldredge, 4 00
Oakfield, Pres. ch. 20 00
Raymondville, Dora L. Wheeler, 25 00
Rochester, 1st pres. ch. 92,86; Mrs. Sarah Ray, 10; 102 86
Sand Lake, Pres. ch. 43 59
Somers, do. 31 50
Springfield, Mrs. Polly Dean and Mrs. Davis Coates, to cons. Mrs. DANIEL VAN VALKENBURGH and MARIA BRONSON COATES H. M. 200 00
Troy, 1st pres. ch. 150, Nail Factory, m. c. by R. D. 10; 160 00
Walton, 1st cong. ch. 40 00
Watertown, P. F. Hubbard, 5 00
West Town, W. H. H. 3 00
Yonkers, 1st pres. ch. 75 00
"Evangeline L." 3 00—1,539 00

4,732 94

Legacies.—Springfield, Benj. Rathburn, 43 64
Troy, S. W. Dana, int. by R. D. Silliman, 60 00—103 64

4,836 58

NEW JERSEY.

By Samuel Work, Agent.
Beverly, Pres. ch. m. c. 21 55
Beemerville, A friend, 5 00
Hanover, 1st pres. ch. 76 25
Mendham, Pres. ch. 53 86
Morristown, John Byram, to cons. JOHN BYRAM, Jr. an H. M. 100 00
Newark, Park pres. ch. 90; a member of the Board, 25; 115 00
Orange, 1st pres. ch. 10 00
Sparta, Pres. ch. 6 74—366 85

388 40

PENNSYLVANIA.

By Samuel Work, Agent.		
Allentown, Pres. ch.	31 61	
Cataraugua, do.	23 81	
Chester, Mrs. M. A. Hood, 10; E. C. H 1;	11 00	
Danville, Mrs. Magill,	5 00	
Philadelphia, Calvary ch. (in part) 335; Clinton st. ch. m. c. 64,36;	419 36	
West Chester, Pres. ch. James Atwood,	25 00	—515 78
Ararat, Cong. ch.	7 00	
Lewiston, F. J. Hoffman,	10 00	
Montrose, Pres. ch.	19 00	
Pleasant Mount, do. to cons. Rev. A. G. BEEBEE an H. M.	50 00	
Springville, J. R.	1 00	
Uniondale, Pres. ch.	3 25	
Wells and Columbia, Pres. ch.	5 00	—95 25
		611 03

MARYLAND.

Annapolis, J. S. B.	6 00	
Carbondale, Mrs. A. McNeil,	10 00	—16 00

DISTRICT OF COLUMBIA.

Washington, 1st pres. ch. miss. asso. 87,97; R. F. Larned, 100;		187 97

OHIO.

By G. L. Weed, Agent.		
Cincinnati, J. C.	1 00	
College Hill, Pres. ch. m. c.	11 35	
Columbus, 2d do. do.	3 00	
Central College, T. Lee,	10 00	
Delaware, 2d pres. ch.	53 89	
New Philadelphia, do. m. c.	4 00	
Walnut Hills, Lane sem. ch. m. c.	10 91	—94 15
Avon, LUCY GIBBS to cons. herself an H. M.	100 00	
Bryan, S. E. B.	4 00	
Cincinnati. Hollandish pres ch.	3 00	
Tremont, R. W. B. McL.	5 00	
Wayne, Cong. ch.	13 00	
Windham, m. c.	5 00	—130 00
		224 15

MICHIGAN.

Flint, Pres. ch. 132,70; less ex. 1,32;	131 38	
Hudson, Cong. ch.	3 18	
Pontiac, 1st do.	24 02	—158 58

INDIANA.

By G. L. Weed, Tr.		
Bethany, Pres. ch. bal.	3 75	
Hebron, do. bal.	3 10	
Rockville, do.	14 13	
Vandalia, do. bal.	3 15	—24 13
Bristol, Pres. ch. 7; dis. 75c.;	6 25	
Madison, 2d do.	116 76	—123 01
		147 14

ILLINOIS.

By Rev. C. Clark.		
Cerro Gordo, J. C. C.	5 00	
Chicago, Union Park Theol. sem. cong. ch.	35 18	
Cleaverville, Cong. ch.	6 60	
Lake Forest, Pres. ch. (in part,)	36 38	—83 16
Duquoine, Pres. ch. m. c.	18 87	
Metamora, A. Walker,	9 00	
Rosemond, Cong. ch.	7 75	
Sheffield and Annawan, Cong. ch.	11 00	
Woodville, Mrs. E. E. C.	4 00	—50 62
		133 78

KENTUCKY.

Louisville, H. W. Pitkin,		100 00

TENNESSEE.

Knoxville, T. D.		3 00

SOUTH CAROLINA.

Charleston, Circular ch. 175; less ex. 4,27;		170 73

GEORGIA.

Savannah, John Stoddard to cons. JOHN L. HARDEE an H. M.		105 00

WISCONSIN.

By Rev. S. G. Clark, Agent.		
Allen's Grove, Cong. ch.	7 88	
Milton, do.	8 88	
Rosendale,	20 00	—36 76
Beaver Dam, Rev. Oren Johnson,	4 00	
Beloit, Pres. ch.	10 00	
Geneva, do. m. c.	7 00	
Hudson, Cong. ch.	5 00	—26 00
		62 76
Legacies.—Milwaukie, Eliza McLean Downer, by Jason Downer, Ex'r,		345 00
		407 76

IOWA.

By Rev. C. Clark, Agent.		
McGregor, Cong. ch.		6 25
Denmark, A. M. F. 5; dis. 25c.;	4 75	
Kossuth, 1st pres. ch.	2 85	
Muscatine, Cong. ch.	29 00	
Stacyville, do. m. c.	2 00	
Van Buren, Rev. O. Littlefield,	35 00	—73 60
		79 85

MINNESOTA.

Faribault, Friends,	5 00	
Hazlewood, Ch. con. 10; m. c. 9,33;	19 33	—24 33

TEXAS.

San Antonio, S. M. N.		2 50

CALIFORNIA.

San Francisco, Rev. Joseph Howell to cons. Rev. J. H. WARREN and Rev. JOSEPH KIMBALL H. M.		100 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Aintab, Turkey,	9 54
Bombay, India, m. c. 9,45; individuals, 89; individ. for preaching place and school room at Byculla, 536,19;	634 65
Cattaraugus, m. c.	2 01
Ceylon, India, bal.	3 13
Fuh-chau, China, m. c. 34,55; Rev. S. F. Woodin, 50; unknown, 4;	88 55
Jaffna, India, Jubilee offering,	23 28
Kharpoot, "Missionary contribution,"	40 00
Madura, India,	25 00
Malur, India, additional and bal.	3 68
Marash, Turkey,	50 00
Satara, India, m. c. 7,52; G. A. Jacobs, 36; "contribution box," 2,19;	45 71
Shanghai, China, Officers and men of the "Flying Scud," Capt. P. Harding, 110; Capt. Ricker, 5; Mr. Cervantes, 5; Capt. R. W. Brooks, Brigade Major, 20; a friend, 100; do. additional, 130,56;	370 56
	1,296 11

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE, ...	$55 00
NEW HAMPSHIRE, ...	27 94
VERMONT, ...	26 78
MASSACHUSETTS, ...	81 03
CONNECTICUT, ...	56 30
NEW YORK, ...	166 55
INDIANA, ...	6 00
ILLINOIS, ...	8 58
	428 18

Donations received in April,	**22,422 14**
Legacies,	**3,287 64**
	$25,709 78
☞ **TOTAL from August 1st to April 30th,**	**$179,522 25**

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